The Outlook

Vol. 64 April 14, 1900 No. 15

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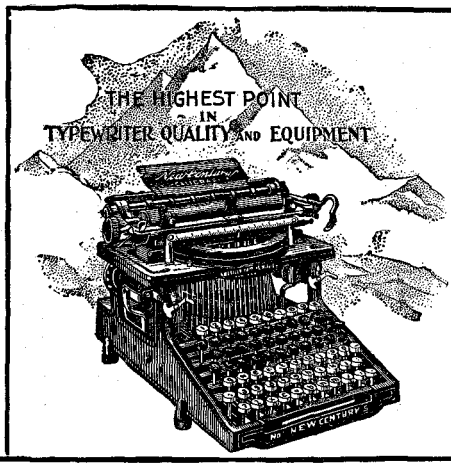

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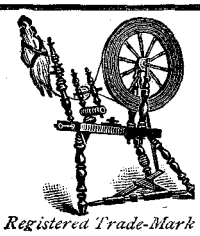

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The Outlook

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The Week in Congress The Puerto Rico Bill passed the Senate by a majority of eleven. All of the Silver Republican Senators from the mining States except Mr. Teller, of Colorado, gave the bill their support, as did also Mr. McEnery, the protectionist Democrat of Louisiana. These accessions were outweighed, however, by the adverse votes of the following Republicans: Hoar, of Massachusetts, Proctor, of Vermont, Wellington, of Maryland, Mason, of Illinois, Davis and Nelson, of Minnesota, and Simon, of Oregon. When the bill was sent to the House, a Republican caucus was held and the bill adopted as a party measure. At this caucus the civil government features of the bill received the principal consideration, and Mr. Cooper, of Wisconsin, and Mr. Moody, of Massachusetts, both members of the House Committee on Insular Affairs, protested strongly against some of the provisions. The fact that the entire Executive Council for Puerto Rico was to be appointed by the President, and that this Council was to control the granting of franchises in the island, led Mr. Cooper to characterize the bill as one to establish an indefensible form of "carpetbag" rule. No direct reply was made to these criticisms, but the need of party unity was strongly urged by Mr. Cannon, and the Senate bill was indorsed as it stood, to avoid further controversy. Apart from Puerto Rico, the army and navy appropriation bills, the Indian appropriation bill, and the bill for the government of Hawaii were the centers of interest. The army and navy appropriation bills carry with them an expenditure of nearly two hundred million dollars, or about three times the average yearly expenditure between the Civil and the Spanish wars. Mr. Hay, of Virginia, introduced a bill to organize the militia of all the States as a reserve for the Federal army, and to appropriate $4,000,000 yearly from the Federal Treasury for the purpose of equipment. This is believed to represent the Democratic plan of avoiding an increase in the standing army. When the Indian bill was before the Senate, Mr. Jones, of Arkansas, supported by Mr. Vest, of Missouri, and Mr. Carter, of Montana, attempted to break down the plan adopted in 1894, by which Government appropriations to church schools are being reduced twenty per cent. a year, but the amendment was defeated, and this year promises to be the last in which a sectarian appropriation will be made. When the Hawaiian bill was before the House, Mr. Gillett, of Massachusetts, succeeded in securing the adoption of an amendment prohibiting saloons in the island.

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The Puerto Rican Bill The Puerto Rican Bill, as it has passed the Senate, and at this writing seems certain to pass the House, is a bill for the present government of the island, and for provisionally securing the necessary revenues. It declares that the inhabitants of the island, except such as shall elect before a given date to remain subjects of Spain, are citizens of Puerto Rico, and as such entitled to the protection of the United States; provides that all laws and ordinances now in force shall continue so, except as changed by this act or by military orders at present in force, or as they are in conflict with the statutory laws of the United States; repeals the law forbidding the marriage of priests, and provides for divorce on the ground of adultery; retires the coins of Puerto Rico, and substitutes therefor United States coinage; transfers all titles acquired in Puerto Rico by the United States to bridges, water-powers, highways, harbor shores, and the like, to the Puerto Rican Government, for the benefit of the people

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of Puerto Rico; and requires all officials to take oath to support the Constitution of the United States as well as the laws of Puerto Rico. Under the bill, the government of the island is to be exercised by a Governor, an Executive Council, and a House of Delegates. The Governor and Executive Council are to be appointed by the President; the House of Delegates is to be elected by the people. The Governor is vested with the general powers of a Governor of a Territory of the United States. The Executive Council, consisting of a Secretary, Attorney-General, Treasurer, Auditor, Commissioner of the Interior, a Commissioner of Education, and five other members, is vested with the legislative powers of an upper chamber, and is authorized to determine the qualifications for popular suffrage, and such regulations respecting registration as it deems expedient. Five members of this Council must be Puerto Ricans. The House of Delegates is to be composed of thirty-five members, elected biennially, five from each of the seven districts into which the island is to be divided by the Executive Council; but no person is eligible to membership unless he is twenty-five years of age and is able to write either the Spanish or the English language, or is possessed in his own right of taxable property situated in Puerto Rico. No franchises of a public or quasi-public nature can be granted except with the approval of Congress. The judicial power is vested in the courts of Puerto Rico as already established; the Chief Justice and Associate Justices of the Supreme Court to be appointed by the President, the judges of the district courts by the Governor, with the advice and consent of the Executive Council; the other court officials to be chosen as the Legislative Assembly may direct. A resident Commissioner is to be elected by popular suffrage, who shall reside at Washington, to represent the Puerto Rican Government there. He must be a bona-fide citizen of Puerto Rico, and able to read and write the English language. A Commission of three members is also provided to revise and codify the laws of Puerto Rico. A tariff is enacted equal to fifteen per cent. of the Dingley duties, on imports into the United States from Puerto Rico and on imports into Puerto Rico from the United States, with some modifications; it, however, is to cease to be operative, except as to imports into Puerto Rico from countries other than the United States, on March 1, 1902, "or sooner, if Puerto Rico shall have enacted a law and put into operation a system of local taxation sufficient to meet the necessities of its government."

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The Significance of this Measure

The effect of this legislation is to create for Puerto Rico a provisional government in which the people of Puerto Rico will have some share. They will be represented in the House of Delegates by men of their own choice; in the Executive Council, which fulfills the function of an upper chamber, by appointees of the President; and in the courts in part by his appointees, and in part by those of the Governor and Executive Council. The real fountain-head of power remains, however, in the United States as represented by the President and the Senate, that power being qualified by the provisions necessitating the appointment of native Puerto Ricans to a participation in the local government. We say that the fountain of power remains in the President, because the Executive Council which he is to appoint is to determine the qualifications for suffrage of those who elect the House of Delegates. If we assume that this provisional government is legitimate and wise, then the tariff provision appears to us to be not seriously objectionable. While we should have preferred no tariff, with authority vested in the Puerto Rican Government to raise by bonds the necessary funds for immediate use, we do not think that a tariff provision which is to come to an end whenever the Puerto Rican Government is able to raise revenue in any other way can be seriously condemned as oppressive or offensive. We do not believe that the American Revolution would ever have been fought for the principle of no taxation without representation if the English Parliament had passed a law that the taxes imposed by Great Britain should cease whenever the colonies found any other way of raising the necessary revenues for the colonial government. The estimate to be formed of the provisional government itself will necessarily depend upon the point of view of the one

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who makes the estimate. He who believes that suffrage is a natural right, and that all people have a right to govern themselves, whatever their moral and intellectual condition, and that therefore the United States should submit the question of political organization and civil order to the people, and all the people, of Puerto Rico, in the first instance, will, of course, condemn a scheme which vests quasi-imperial powers in the President of the United States, even though that scheme be only temporary in its purpose and be accompanied by provision for a certain measure of popular representation. But the same objections now made to the acquirement of Puerto Rico and the so-called imperialistic government of it were made to the acquirement of Louisiana and the autocratic powers for its government which were for the time vested in the President. It remains for the future to determine whether the objections will prove practically any more serious in the one case than in the other. The opinion of The Outlook on this subject has been repeatedly expressed, and needs, therefore, here only to be briefly reaffirmed. That opinion is that suffrage is not a natural right, that the responsibility for the good government of Puerto Rico rests upon the people of the United States, that we cannot escape from that responsibility, and that our duty is so to organize government that life, liberty, and property shall be now protected and a power of self-government shall in the future be developed among the people which will enable them to assume permanently the powers which it would be hazardous now to confer upon them. It appears to us that, while criticisms might be made in detail to this measure, it is one, on the whole, to be commended; that under it the rights to life, liberty, and the pursuit of happiness will probably be far better protected than they would under a government founded at once on universal suffrage; and that enough of popular representation is provided for to make it reasonably certain that the government will grow to be a self-government as fast as the people prove their capacity therefor. Whether this is the case will depend largely upon the character of the men appointed by the President and the watchfulness exercised by press and people over the experiment.

The Hawaiian Problem An article from an American-Hawaiian, which we publish on another page, gives very clearly one point of view, and an important one, concerning the Hawaiian Government. It appears to us that the most important suggestion in the article is that to which the least space is given—the protest against the provision that land titles must be registered in Washington—a provision which the writer justly says favors the rich man at the expense of the poor and discourages small holdings. The argument in favor of confining the Senate to those who represent property appears to us to make against rather than in favor of his conclusion, since it indicates that its absence will compel a more thorough political education of the native Hawaiians, who, he thinks, will not be subject to either intimidation or corruption. A Senate representing property appears to us a dangerous form of plutocracy, or at least a tendency toward it. We have altogether too much of this tendency in our own country. If to our readers this article on Hawaii appears to discuss the political questions too exclusively from the commercial point of view, they must remember that there is this point of view, that it cannot be ignored, and that it will naturally seem more important to one all of whose property interests are at stake, being dependent on political action, than it will to one at a safe distance from political revolutions and only indirectly and impersonally interested in the possibility of their occurrence.

❀

The Spring Elections The first State election of the year was held last week in Rhode Island. As is usual in Presidential years, the vote was greater than in the years intervening, because of the desire of each party to inspire confidence for the coming National campaign. The issue pushed to the front by the Democrats was, of course, "imperialism," while the Republicans laid greater stress upon the financial issues. As New England is the stronghold of anti-imperialism, Democratic gains as compared with the last Presidential election were assured, though it was not anticipated that the party would poll as large a vote as in the spring of '96, before the Eastern

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Democracy was crippled by the silver issue. This result, however, was realized, and the Democrats are naturally sanguine over the outcome. The Republican majority, however, is still so large as to prevent the Democrats from hoping to carry any New England State, no matter how much the issue of "imperialism" is made the dominant one in the Presidential campaign. The exact vote, as compared with the three previous years, was as follows:

	Rep.	Dem.	Pro.	Soc.
1896, Governor	28,500	17,100	2,900	1,300
1896, President	37,400	14,500	1,200	600
1897, Governor	24,300	13,700	2,100	1,400
1898, Governor	24,700	13,200	2,000	2,900
1899, Governor	24,300	14,600	1,300	2,900
1900, Governor	25,900	17,400	1,900	3,100

In the Congressional election in Utah to choose the successor of Brigham H. Roberts the Democrats were successful by about the same majority as in 1898, but by a far smaller one than in 1896. The popularity of expansion among the Silver Republicans of the West makes the Republican party look forward with confidence to the approaching election in Oregon, which takes place in June. The municipal elections last week in Ohio, Michigan, Illinois, Wisconsin, and Missouri showed Republican gains here and Democratic gains there in such a way as to prove the rapidly growing disposition to vote in municipal elections without regard to National party ties. If this movement advances a little further, so that the press will no longer comment upon municipal results as if they were determined by National issues, the separation of National from municipal issues will be accomplished. In Wisconsin almost as many "Citizen" tickets were successful as Republican or Democrat. In Chicago the Voters' Municipal League was successful in nearly two-thirds of the aldermanic districts. The election of Dr. Gladden in Columbus, Ohio, is treated in another column.

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The Kentucky Decision The Court of Appeals in Kentucky has rendered the inevitable decision that the Legislature's decision regarding the Governorship must stand. The Constitution of the State made the Legislature the sole judge in case of a contest, and the Court could not escape its conclusion that "we have no more right to supervise the decision of the General Assembly in determining the result of this election than we have to supervise the action of the Governor in calling a special session of the Legislature or in pardoning a criminal, or the action of the Legislature in contracting debts or determining upon the election of its members, or doing any other act authorized by the Constitution." The four Democratic judges were, of course, unanimous upon this point, and two of the three Republican judges supported them. The latter, however, as was their right, expressed their concurrence in a separate opinion declaring their belief that the Legislature had been governed by partisanship in reaching its decision. This, however, as they recognized, gave the Court no more authority to set aside the Legislature's decision than it would possess to set aside the decision of the voters if it believed them to have been governed by partisanship. One Republican judge, however, sustained the Republican claimant, and the latter refuses to give up his office until the Federal Supreme Court decides that it has no jurisdiction in the case. Fortunately for the preservation of order, the Democrats have had the political wisdom to await the final action of the courts in their favor. Had the Republican claimants shown similar political wisdom, and cared more to remain in the right than in the Capitol, the partisan excesses of their opponents would have been worth thousands of votes; but their own partisan excesses have forfeited this advantage. The State is now expected to go Democratic this fall.

❀

Martial Law in Idaho Just a year ago an armed mob in the "pan-handle" of Idaho destroyed the works of the non-union mine at Wardner, killing one man and wounding two others. The county in which this outrage took place had been placed under martial law for several weeks in 1892 because of similar lawlessness, and in 1894, by the admission of citizens hostile to martial law, at least one non-union miner was waylaid and assassinated. The fact that this mining region had borne such a reputation in the past, coupled with the fact that the Idaho militia was serving in the Philippines when the outrage of last April

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took place, led the public in the State of Idaho and throughout the United States to justify Governor Steunenberg, of Idaho, in declaring martial law, and calling upon the President to send Federal troops to aid in maintaining law and order. The destruction of the mining property last April took place on the 29th day of the month, and on the 3d of May martial law was declared. When the Governor's representative, State Auditor Sinclair, reached the scene of the uprising, he found, as he believed, that the county officials were in sympathy with the mob, and promptly discharged the Sheriff and County Commissioners, giving over the local authority to one Dr. France, who was employed as physician for mining companies in the district. On investigating the origin of the mob, Auditor Sinclair was informed that one of the local assemblages of the Miners' Union had voted at a regular meeting to make the descent upon Wardner, and that another local assemblage of the same Union, while voting down a resolution to march armed and masked upon Wardner, had furnished recruits for the expedition. The statement that any Union passed resolutions in favor of mob violence is denied by the Unions' representatives; but, whatever the facts regarding the formal action of the Unions, there is no doubt that the hostility to the Bunker & Sullivan Mining Company, whose property was destroyed, was prompted by the fact that this company refused to recognize the Union, and paid lower wages than its Union competitors. Mr. Sinclair took the position that the Union was responsible for the outrage, and, under the powers which he exercised as the supreme authority in a military district, ordered that no miner should be allowed to work in any of the mines of the district unless he signed a document forswearing allegiance to the Miners' Union of the locality.

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The Congressional Investigation

Early in the present session of Congress Mr. Lentz, of Ohio, introduced a resolution calling for an investigation of the situation in Idaho by the Military Committee of which he is a member. This investigation has now been going on for several weeks, and a vast amount of testimony has been taken. The first persons examined were the representatives of the Miners' Union and the county officials dismissed because of their supposed sympathy with the mob. The testimony presented by these men was to the effect that under martial law hundreds of innocent citizens had been subjected to irksome imprisonment while awaiting trial, and that miners had been arrested and treated as criminals for working without a permit in the mines of the companies, and even for working without a permit in mines in which they themselves were part owners. It was further alleged that the courts of the district had never been interfered with except by the military authorities, and that there was no need whatever for martial law in order to preserve the peace. The testimony relating to the privations and indignities to which citizens under arrest were subjected possesses only a temporary interest. Wholesale arrest under martial law renders injustices of this sort inevitable, and the State authorities seem to have extemporized as good accommodations for the arrested citizens as were easily within their means. The remaining testimony, however, regarding the needlessness of martial law, and the arresting of law-abiding citizens for going to work without abjuring their Union, was recognized to be a matter of permanent and National importance. When, therefore, Governor Steunenberg came before the Committee week before last, his testimony was awaited with the keenest interest. The Governor was before the Committee for several days, and was subjected to a most searching cross-examination by Congressman Lentz. In reply to the question whether the mine-owners of the district had asked him to establish the permit system forbidding them to employ miners who would not abjure their Union, the Governor replied that the mine-owners had not asked this, but that he had issued the order against their protest. When asked why he had issued the order, he replied that he was unwilling that the mining companies should employ criminals. When asked if the mining companies desired to employ criminals, the Governor hesitated to make a response. When asked if the mine-owners were not as anxious for the preservation of property in the district as himself or any other citizen, he admitted

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that they were. The order against the employment of miners not having permits was shown to have been issued for the purpose of breaking up the Miners' Union. When asked regarding the character of some of the men who had been kept from working because of the permit system, the Governor said that he knew nothing about it, but that he accepted the responsibility for all that his subordinates had done. When asked if he did not know that a member of the State Legislature who bore a good character had been denied the right to work because he would not abjure the Union, the Governor admitted his knowledge of the fact, but responded that a member of the State Legislature had no rights not possessed by every citizen. The general upshot of his testimony seemed to be that an unprecedented interference with the ordinary civil rights of citizens was permitted, but that it was essential because of the lawless character of the mining population of Shoshone County. It was admitted that there had not been any resistance of civil officers, and that the county court had tried and convicted the Secretary of the Miners' Union for complicity in the mob; but the position was taken that if martial law were done away with, and the Federal troops withdrawn, the rule of the lawless element would at once be resumed.

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Shall Martial Law Continue?

One part of the evidence elicited from Governor Steunenberg by the cross-examination was the fact that he had brought on to Washington several weeks ago a petition to the War Department asking that the Federal troops should be continued in this mining district in order to aid in enforcing martial law. The friends of the Miners' Union wished this petition presented to the War Department, because they wished at the same time to submit evidence showing that men had been forced to sign this petition in order to retain their employment. All the facts relating to this petition have not yet been brought out; but already it is made clear that the mine-owners who at first were averse to introducing the permit system lest it deprive them of the services of the best miners are now anxious to have it continued, and desire the indefinite continuance of martial law in order that the permit system may be continued. Governor Steunenberg and Auditor Sinclair sympathize with them in this desire. The friends of the Miners' Union, however, believe that the testimony taken shows that military rule is hostile to the sentiment of liberty, and that civil law should at once be restored. Mr. Lentz has introduced into the House a resolution asking the President to withdraw the troops unless the civil law is restored, though expressly refusing to ask the President to withdraw the troops if the civil officers of Idaho desire their presence in order to insure the execution of the civil law. The fact that this resolution has been proposed by a leader on the Democratic side should not give a partisan character to its consideration. The Governor of Idaho was first elected by the Democrats and Populists, and the Auditor of State, who is directly responsible for the martial law, was a speaker for Henry George in the mayoralty campaign in New York in 1886. The act of the President in sending troops to Idaho is justified by all parties, and the retention of the Federal troops in Idaho has not been prompted by the desire of the President, but by the request of the Democratic administration of Idaho and the mining companies of the district under martial law. The question whether the Federal troops should be withdrawn is one to be settled, not by partisan interests, but by the fundamental principle on which our institutions rest. This principle, as embodied in our Constitution, is individual self-government except when the interests of the locality are imperiled, local self-government except when the interests of the State are imperiled, and State self-government except when the interests of the Nation are imperiled. By tradition the State is pre-eminently the body responsible for order within its territory. It has always been felt in this country that the only way to insure reforms by which popular discontent will be alleviated is to make the people of the State bear the expense of repressing disorder and bear the responsibility of providing the solution for class grievances. The militia of Idaho has now returned from the Philippines. If the State of Idaho had to keep its militia in Shoshone County at the expense of the State, instead of keeping Federal troops

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there at the expense of the Federal Government, the State of Idaho would probably try to find a solution for the troubles of the district. The mining properties in this district are, it is true, owned by non-residents, and have a value estimated by the Auditor of Idaho at $40,000,000, or more than the assessed value of the rest of the State. This mining property is not assessed for taxation at all, because of the exceptional privileges obtained by the wealthiest class in the State from the State Legislature. But all these anomalies, instead of indicating that the State cannot be trusted to deal justly with the mining companies, indicate the danger that it will deal too leniently with them. Whatever necessity may have originally existed for Federal interference, it appears to us that the time has come when the Federal troops should be withdrawn, the Federal expenses stopped, and the responsibility of bringing a solution to these troubles forced back on the State, on which it belongs.

❀

Political Independence in Pennsylvania

While the chances of Mr. Quay's acceptance by the Senate continue to improve, the chances that he will control the next Legislature in Pennsylvania continue to lessen. He has, of course, in his favor the fact that Pennsylvania is, on National issues, overwhelmingly Republican, and that this is the Presidential year. Nevertheless, the Republican "insurgents" are showing unexpected strength in the primaries, and a Legislature hostile to the Quay machine seems probable. The measure most feared by the machine is a ballot law depriving the machine of its power to manipulate elections. The present situation in Pennsylvania has been admirably put in a recent address by Mr. Wanamaker, which the Business Men's League is circulating all over the State. In brief, Mr. Wanamaker says:

> There is not in the world a worse election law than that of Pennsylvania. It hinders in every conceivable way independent nominations and independent voting, and it erects a booth, at public expense, for the accommodation of the intimidator, the spy, and the bribe-giver, and invites them to follow the timid or the dependent voter into its precincts and supervise his suffrage. Why is this law retained on the statute-book? It is maintained for the same reason that it was passed—because it is in the interest of the political machines and their corporate allies. They will never consent to any material amendment. Free and honest elections would speedily terminate their tyranny and spoliation. While the Constitution stands unamended, there can be no real ballot reform; no genuine registration of voters; no relief from the rule of corrupt machines. Specific constitutional amendments, intended to open the way for honest ballot reform and compulsory personal registration, regularly passed by the two houses of the Legislature and submitted to the people, are held up by the machine Governor, pocketed by the machine Secretary of the Commonwealth, in brazen contempt of the law and right, and the people arbitrarily denied the opportunity to pass upon them. I propose, therefore, that all self-respecting citizens shall join together in a determined effort to secure a Legislature which shall call a constitutional convention to meet at the earliest practicable day. My sole object is ballot reform and honest registration in the cities. If further revision should be undertaken, it would be by the very best men in the Commonwealth, fresh from the people, and their final draft would be subject to the approval of the people at the polls. No legitimate interest could possibly suffer detriment. I cannot too solemnly aver my conviction that ballot reform is the political reform comprehending all reforms.

The energy with which this campaign is being conducted encourages the hope that the shameless election frauds will not be tolerated many seasons longer. This year, perhaps, the machine may find refuge in the intensity of partisanship aroused by the quadrennial National election. But the longer it avoids submission to the popular will the stronger will grow the moral indignation against it.

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Moral Issues in Legislation

In New York State the Horton Law permitting prize-fights has at last been repealed. The repeal, however, was accomplished by a narrow margin in the State Senate, and would have failed had not the rural Republican members made it a party measure and forced several city Republicans into line. The Democratic Senators, with but one exception, voted to continue the present disgraceful state of things. The bill to prohibit policy gambling in New York was defeated through an amendment making it necessary to prove that those in possession of policy-slips intended to violate the law. In Virginia the sporting fraternity has virtually recovered the immunity for prize-

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fighting which it has lost in New York. The exact terms of the Virginia law are not before us, but there is little doubt that prize-fights of a brutalizing order are legalized, and that clubs which organize these exhibitions are permitted to charge admission fees. In this way the moral injury of the public is made a source of private profit. Most alarming of all, however, is the systematic effort that is being made to legalize race-track gambling in Massachusetts. We learn from Professor Woodbridge, of the Institute of Technology, that there is danger that this gambling bill may become law unless the conscience of the State is aroused against it. Petitions in its favor are being pressed upon the attention of the Agricultural Committee having it in charge, and an apparently reputable attorney for the petitioners has defiantly asserted the harmlessness of race-track gambling in England—pointing to the frequent presence of English bishops at the races in proof of his assertion. All this is rather staggering to those who know the far-reaching influence of race-track gambling in England, and to those who have believed that the people of Massachusetts are as far in advance of those of England in regard to gambling as in regard to temperance. We cannot believe that the race-track gambling bill will pass, but the emergency demands such a universal and emphatic protest that the measure will not again be presented.

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The War in South Africa

Although no important engagement was fought last week, the British forces lost no less than 591 men in the one unfortunate affair at Reddersberg. When this loss is added to that of the equally disastrous incident of the previous Saturday at Korn Spreyt (reported by us last week), when 450 British soldiers marched straight into a Boer trap, there is a total of over a thousand killed, captured, and prisoners, with no compensating advantage. These two incidents show that the present military policy of the Boers is an aggressive one; their plan seems to be, not to bring on a general engagement, but to scour the country with fairly large detachments, to defeat or capture any small bodies of the British troops who may be unwary enough to neglect scouting—a fatal mistake which has again and again brought about British loss and almost disgrace—and in general to harass Lord Roberts's movements as far as may be. The one British gain of the week to offset the two very disagreeable events just mentioned was Lord Methuen's success in capturing a small Boer force at Boshof, northeast of Kimberley. This success, however, was made disproportionately great by the fact that in the fight was killed the French officer, Colonel Villebois de Mareuil. The British may with reason claim that the loss of this one officer might be considered to be not less than that of a thousand ordinary Boers. Colonel Villebois de Mareuil was purely a soldier of fortune, a trained officer who regarded war as his trade, and who engaged with the Boers partly for the pay and partly for the experience to be gained. His skill and expert military knowledge have been one of the mainstays of the wonderfully able Boer campaign. With General Joubert and General Cronje, Colonel Villebois de Mareuil constituted the military genius of the Boer army. The commanders who will take the place of these three men are still to be tried, with the exception of General Botha, on whom now rests the chief responsibility for the conduct of the war. There has been some impatience in England because of Lord Roberts's long inaction, but it is now pretty fully understood that this inaction has been necessary because of the lack of horses. The flanking movement by which Kimberley was relieved and General Cronje's army was captured was made successful only by absolute disregard of the effect upon the horses, and Lord Roberts has been awaiting at Bloemfontein the arrival of large numbers of fresh mounts. Enormous quantities of stores have also now arrived, and a forward movement may be expected at any moment. The talk of the Boers surrounding Bloemfontein and Lord Roberts's army seems absurd when one notes the great disparity between the two forces; it is probable that the British outnumber the Boers by at least three to one. It is not, however, at all improbable that the railway communication from Bloemfontein to the south may be temporarily cut, as a large force of Boers has been seen at Wepener, some sixty miles southeast of

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Bloemfontein, where General Brabant is in command of 2,000 British, who may be invested by the Boers. Nothing important has occurred in a military way in Natal during the week, nor has any news of consequence come from Mafeking, although there are rumors of a sortie from the latter place by the British.

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In the Philippines It is now definitely known that General Otis is to be relieved, at his own request, of the military command in the Philippines. The correspondence between General Otis and the War Department shows that family and business affairs make General Otis desirous of returning to the United States. The Department has concurred in his request, and he will probably sail from Manila by May 1. It is understood that General MacArthur will succeed General Otis as Military Governor, and General Otis has been requested to recommend for appointment an officer to become Commander of the Department of Northern Luzon. The most significant thing in the correspondence lies in General Otis's statements that "large repressive military forces must be maintained for some time" in the Philippines, and that he hopes before leaving Manila to complete a new code for judicial criminal procedure, and also modifications in the civil administration. Previously General Otis had cabled that he was successfully putting into operation a system of partial local autonomy in the villages and districts where our rule has been accepted. Of course this whole subject will be dealt with broadly and completely by the new Philippine Commission, which is about to sail for Manila. There has been no serious fighting in the Philippines within the last few weeks, although reports come in from week to week of frequent small engagements between the American troops and the insurgents. The accounts of the trial and execution of Filipinos as bandits show that it is the intention of our military government to make a distinction between organized bodies of insurgents carrying on war in a civilized or semi-civilized manner, and individual natives or small companies of bandits who (as alleged) kill and ill-treat native villagers by whom our troops have been received in a friendly way after the departure of the American forces. The Philippine Archipelago has now been made into a new distinct military division, to be known as the Division of the Pacific, and has been divided into four military departments. General Young and General Bell have requested reinforcements, on the ground that their soldiers are exhausted, that they are unable properly to garrison the towns in their districts, and that the insurgents are killing friendly natives. Reports have been prevalent that Aguinaldo has been in Singapore, and it is asserted that he has been seen there by newspaper men, and has expressed his determination to return to Luzon soon. Other less probable reports state that he has been for months in Manila itself secretly hidden by his sympathizers. There have been 134 deaths from bubonic plague in Manila since January 1. A letter from Mr. Whitmarsh on another page describes the present condition of affairs in Manila.

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The Queen in Ireland England has been profoundly stirred during the past week by the experiences of two members of the royal family. The Queen left Windsor on Monday evening of last week, and the royal yacht entered Kingston Harbor the following night. It received the customary brilliant and impressive welcome from a fleet of ships lying at anchor, while huge bonfires on the neighboring hills and displays of fireworks along the coast added effectively to the scene. On Wednesday the Queen entered Dublin and was driven through the streets crowded with people, who accorded her a welcome full of courtesy and cordiality. Her course through the city was a long one, and during its entire length there was a continuous ovation without a dissenting or hostile demonstration. It was said that the Queen had never received a heartier welcome in any part of the United Kingdom. The official ceremonies and the military preparations were on a very elaborate scale, and the city was brilliantly illuminated in the evening; but the significant feature of the day was the cordiality of the Irish people. The Queen's speech in response to the address of welcome from the Lord Mayor was in the last degree tactful, with

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its reference to the welcome received years ago when she visited the country with her husband, and with its brief but touching tribute to the services of great Irishmen to the Empire and the Crown. The Queen was visibly affected by the cordiality of her welcome, and has evidently made the Irish feel that her visit has something more than political significance. She is one of the ablest politicians in England, not because she has adroitness or a sense of what is politic, but because she is a woman of sincerity and simplicity of feeling. She has evidently responded to a deep impulse to show by her presence in Ireland the gratitude of England for the services which great Irishmen have rendered the Empire in recent days, as the great Irishmen have rendered services for many decades past. Dublin is for the moment the heart of the British Empire, and the city is brilliant with uniforms, gay with decorations, and crowded with sightseers. The whole atmosphere is what might be expected from a generous and warm-hearted people.

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The Attempted Assassination of the Prince of Wales

A very different welcome awaited the Prince of Wales when he passed through Brussels on Thursday of last week, *en route* for Copenhagen. As the train was leaving one of the stations in Brussels, a tinsmith's apprentice, a boy of sixteen, Supido by name, jumped on the end board of the car which contained the Prince's party, asked which was the Prince, aimed at the man who was pointed out to him, and fired three shots into the car. No member of the royal party was harmed. The would-be assassin was immediately arrested, and promptly declared that he had intended to kill the Prince of Wales, and that his only regret was that he had failed to accomplish his object. He appears to be a youth of rather weak and sensitive mind, who is one of that number of feeble-minded people who are sensitive to the bitter and unscrupulous appeals of the sensational press. The press of Belgium, like that of France, has been filled of late with the most passionate denunciations of England, and unrestrained appeals to the hate and enmity of the readers. Supido, like Guiteau, possessed the half-diseased nature in which such seeds of murder find ready root. There is no way of protecting men high in position from the madness of such would-be assassins except that kind of restraint in discussion which ought to be, but unfortunately is not, a characteristic of civilized communities. Things have been said in this country by respectable Americans touching the English attitude in South Africa which ought not to have been heard out of Dahomey; they have not expressed the sentiments of any group of Americans worth considering, either in point of numbers or influence; but men who use the press or the platform are under obligations to society to use the language of sanity and reason and not to evoke the possibilities of mad ness in their more unfortunate fellows.

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The French Exposition

M. Delcassé, the French Minister of Foreign Affairs, in a recent speech took very sensible and strong ground touching the relations of France with Great Britain. "Great nations," he said, "have something better to do than to waste their energy in idle bluster and loud threats, which they call proud, but which are ridiculous and puerile." His speech indicated greater ease in the relations between the two countries, and a determination on the part of the French Government to avoid any kind of misunderstanding or any further strain. The Minister declared that the time had not come to tell all the facts about the Fashoda affair, and that when it did come France would have nothing to fear from the disclosure. The Government has made every attempt to discourage the expression of anti-English feeling; and there is no reason to doubt that the English visitors will be well treated in Paris during the coming summer. The Ministry is probably safe until after the close of the Exposition. The great fair will be opened on the date named, although, like other fairs, it will probably be opened in a very incomplete condition. The French have a genius for combining art with industry, and for arranging artistically great public specta cles; they have a genius for order, for business, for method; but circumstances have been against them. There have been political agitations, labor difficulties,

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and industrial disorder, and the Exposition has suffered in consequence; but it will be opened on the day appointed, and it will afford an illustration of modern progress of the very highest value, of the deepest interest, and of great beauty.

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The Joint Note to China

The progress of the Boxers' rebellion which has swept through northwestern Shantung and central Pe-Chili in China has added a new list of martyrs to the long list of Christian missionaries and teachers who have suffered for Christ's sake, and has led to what promises to be definite action on the part of the Great Powers. It is reported from Shanghai that the American, British, German, and French Ministers have addressed a joint note to the Chinese Foreign Office demanding the suppression of the Society of Boxers within two months, under penalty of the landing of troops and their advance into the disturbed provinces in order to protect the property and lives of foreign residents in those provinces. The same despatch reports that the Legations are protected by naval guards, and that a large fleet of warships is gathering. The State Department at Washington declares, according to newspaper statements, that no information has been received from the American Minister in China respecting joint action by the United States with the other Great Powers. Mr. Conger, the Minister, has been instructed to make as vigorous a presentation of our views to the Chinese Government as he thought necessary, and in doing this he may have intimated that if the Chinese Government could not protect American citizens, the American Government would take steps to perform that duty. It is not believed, however, that Mr. Conger has entered into concert of action with the representatives of the other Great Powers, though he may have acted coincidently with them and along the same lines; nor is it believed that he has summoned a naval force to protect the Legation at Peking.

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Osman Pasha

The death of Osman Pasha removes undoubtedly the most brilliant military figure of Turkish history of the last quarter-century. He served under the banner of the Porte as early as 1860 in Syria, and in 1867 in Crete. His great fame was won during the Russo-Turkish war of 1887, and the one splendid military achievement with which his name will be most inseparably connected is the defense of Plevna. Here he defeated the Russians and their allies in a series of battles in which they lost, it is said, twenty thousand men. Osman made *sortie after sortie* from Plevna, and surrendered only after a heroic defense in which he was himself wounded, and after a brilliant attempt to cut his way through the Russian army. Even the Grand Duke Nicholas of Russia declared that the defense of Plevna was one of the finest military feats in history. After the close of the war and the consequent release of Osman Pasha, he took charge of the reorganization of the Turkish army, acting as Minister of War and Commander-in-Chief under the Sultan. When the war with Greece broke out, he was on the retired list, but was recalled to active service and placed in general command of the Turkish forces. His successful conduct of the campaign is a matter of history.

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Exploration Toward the South Pole

News has come to hand from the Borchgrevink South Polar Expedition. This exploring party was fitted out two years ago at the expense of Sir George Newnes, the English journalist, who has made a large fortune by publishing "The Strand," "Tid-Bits," and other journals. The accounts which have reached this part of the world of the achievements of the expedition indicate that at least in one point, and that a most important one, it has fulfilled the expectations formed of it. This is the locating of the South Magnetic Pole, a discovery of value to all students of the phenomena of terrestial magnetism. The exact position of the North Magnetic Pole was determined in 1833 by Sir John Ross. It has long been a mooted question whether the two magnetic poles are stationary or variable, and upon the determination of this question rests the solution of several scientific problems. The exact location of the magnetic poles at a given date is, of course, a necessary prerequisite to determine the

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question of variation, and now for the first time the two points are definitely fixed, while hitherto in regard to the South Magnetic Pole it has been necessary to guess at its location, and the guesses have varied as much as three hundred miles. The chief object of the investigation into the exact location of the two magnetic poles is to work out a scientific law governing the frequent changes in magnetic declination and inclination; and these phenomena have a most serious bearing on practical questions of navigation. The Borchgrevink expedition reports the farthest southerly point reached by it as latitude 78 degrees 50 minutes south. This is the farthest south reached by man, and may be compared with Nansen's farthest north, 86 degrees 13 minutes. It had been hoped that the expedition could send a sledge-party much farther south than this; but at least it has the fame of having eclipsed previous attempts.

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Creed Subscription

The withdrawal of Dr. Newell Dwight Hillis from the Presbyterian Church raises again the question whether a Presbyterian minister can honestly hold the doctrine of a universal grace and subscribe to a Confession which contains the affirmation of grace limited to the elect. We do not believe in any creed subscription, for the simple reason that creed subscription raises just such questions, and brings, therefore, the moral integrity of subscribers under needless suspicion. But we resent with indignation the affirmation that it is dishonest for a man whose theology is that of Albert Barnes, Lyman Beecher, and Charles G. Finney to subscribe to the Confession of Faith to which they subscribed. This Confession of Faith is undoubtedly a confession of Calvinistic Christianity, but it is primarily Christian, secondarily Calvinistic. It affirms, in common with all evangelical creeds, the common sinfulness and ruin of our race, and that it is only through the work accomplished by the life and death of Christ that the world can be saved. It affirms, in common with all Protestant creeds, that the Bible is the sufficient standard of faith and practice, that it needs not to be added to by traditions, documents, or dogmas, and that the supreme judge by which all documents, traditions, and dogmas are to be tested is "no other but the Holy Spirit speaking in the Scripture." Its denial that the grace of God is ample and adequate to provide forgiveness for all the sins of men is not unreasonably held by a large proportion of the Presbyterian ministry to be so incidental, secondary, and subordinate that, though they repudiate that denial, they may still accept the Confession of Faith as containing the essence of the Gospel. As one might subscribe to the Constitution of the United States and swear to support it while vigorously engaged in agitation to amend it by abolishing the cumbrous method of electing a President by an electoral college, or to substitute a popular for a State election of United States Senators, so, certainly not without reason, has it always been contended that men may subscribe to the Westminster Confession of Faith and still demand the elimination from it of that special type of Calvinism, that special limitation of the grace of God to the elect, which has never been a part of the catholic creed of Christendom, which has no other Scriptural foundation than isolated texts taken out of their connection, and which has paralyzed philanthropic, Christian, and missionary endeavor wherever it has been sincerely and earnestly held. We wish very much that the braver spirits in the Presbyterian Church would set themselves anew to the task either of eliminating these negations of God's love from the historic Confession, or, what would be better, abolish subscription to that Confession altogether, leaving it intact, as in the Protestant Episcopal Church the Thirty-nine Articles are left intact, but not subscribed to, and substitute for it as the bond of union a creed as simple and as catholic as the Apostles' Creed. Nor do we believe that the Presbyterian Church will ever have peace until, at the cost of controversy, however prolonged and bitter it may be, either this result is reached or a new separation takes place, and those who think that it is more important to affirm the limitations of God's grace than to affirm the grace itself are left to constitute a Church by themselves, and to prove the value of this paralyzing faith by its effect, unmitigated and unmodified by the larger hope of a Gospel which is glad tidings unto all people.

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Sunday at the Paris Exposition

By permission of the Department of State, its recent correspondence with the New York Sabbath Committee concerning Sunday observance at the Paris Exposition has been made public. The Committee asks that the representatives of our Government there be instructed in their official action to pay that respect to Sunday observance which is paid by our National and State Governments, in accord with law and custom, by the closing of their bureaus and the suspension of official business. For precedents in the action thus asked they refer to the instructions given our representatives at the Paris Expositions of 1889, 1881, and 1878. In reply, Secretary Hay states that our Commissioner-General at the Exposition and our Ambassador at Paris "have been instructed to co-operate as far as possible with the American exhibitors in procuring united action to induce the suspension of the running of machinery and the performance of manual labor in connection with American exhibits on Sunday. They have further been instructed regarding their official observance of the day, and their report will be awaited as to what it is practicable for the United States to do in its official representative capacity." The example set at former expositions by American and British influences combined proved helpful to the movement of European wage-earners to secure their Sunday rest. The same ulterior result is now aimed at by the New York Sabbath Committee in its correspondence with its allies in other countries, and this is surely to be regarded as well as the maintenance of our National customs.

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Secularization of Religious Properties in France

Probably in no country are there greater extremes of religious belief and feeling than in France. To some Frenchmen the Roman Catholic Church is a monster which blocks the way to science, freedom, happiness. To others it is the one saving institution that in present days of confusion and wickedness survives from an age of piety. The former are always ready to join in a crusade against religious organizations of every kind; the latter are resolute to defend them with the zeal of fanaticism. The passionate hatred between irreconcilables of the Right and of the Left was made even more bitter by the Dreyfus case; for the members of the extreme Left declared that the attitude of the Right in persistently denying the possibility of the innocence of Dreyfus, in fighting against his retrial, and in claiming that the Jew ought, even if not guilty, to suffer rather than that the honor of the army be tarnished, was a convincing proof of the incompatibility of justice and religion. They maintained that France is to-day in peril because of the successful efforts of religious societies to dull the intelligence, cripple the conscience, and enslave the souls of young and old by teaching them to cling to mediæval superstition. In 1880, according to ex-Premier Brisson, the brotherhoods, sisterhoods, and other religious congregations of France possessed landed and other property to the value of $150,000,000. This wealth he thinks could be better employed for other purposes. He has, therefore, introduced a bill in the French Parliament providing that properties unauthorized by law for religious congregations be converted into a pension fund for working people. It will be interesting to see what reception the bill is accorded by French legislators. The Socialists are likely to support it with enthusiasm, and with them will be grouped other members of the Left. But it is hardly to be expected that public opinion generally will favor such wholesale confiscation; and it is improbable that the Government would care to increase partisan strife just before the opening of the Exposition.

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Revival of Church Teaching

An editorial in the March number of the "Biblical World" thoughtfully notes the modern neglect of the teaching as compared with the preaching function of the ministry. The two functions are certainly distinct. Pastors and teachers are separately named in the New Testament. In the early days of New England the "Cambridge Platform" of church discipline pronounced their offices distinct. Nowadays the teaching office is relegated mostly to the Sunday-school. The "Biblical World" calls for a return to the ideal of the fathers and of the Scriptures, and declares a thoroughly trained teaching

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minister a necessity to every well-organized church. It asks: "Is this teaching work so much less important than the preaching and shepherding work that, while we rightly demand of the preacher and the pastor that he spend anywhere from two to ten years in preparing for his work, the work of teaching can be committed to men and women most of whom never spent three months in any special preparation, and whose work is performed under the guidance of a superintendent who is, in the majority of cases, equally innocent of preparation? It is impossible to believe that this state of things is right." No, it is not right, but the corrective forces are at work to lessen the evil of it and recover the lost ideal of pastors and teachers equally well trained. The American Institute of Sacred Literature at Hyde Park, Chicago, is doing much by its correspondence courses to qualify both laymen and ministers for the teaching office. In our part of the country the Bible Normal College at Springfield, Mass., is doing excellent work, not only in its class-rooms, but in extension courses given by its lecturers in various churches, as recently in Brooklyn and Buffalo. In addition to its regular courses of one, two, and three years, it announces a short-term special course for volunteer helpers in the Sunday-school and other lines of church work, to begin April 4. The presidency of the College, which Dr. Moxom was recently obliged by overwork to resign, has been taken by the Rev. David Allen Reed, to whom requests for information may be addressed.

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Harvard Summer School The Summer School of Theology, organized in 1899 by the Harvard Divinity Faculty, realized a success amply justifying its continuance. The school will be held at Cambridge this year, July 5–21. Courses are announced in three departments—viz., The New Testament, Homiletics, and the History of Religions The last named deals with the religions of India. The first named includes Jewish Religious Thought in the Time of Christ, Paulinism, Ancient and Modern Presentations of the Apostolic Age, and the Revised Version of the New Testament. The course in Homiletics consists of practical exercises in preaching. The preacher for each day will be chosen by lot, and only those willing to preach, if chosen, are admitted to the course. The preacher is allowed thirty minutes, the class thirty for criticism, and the instructor thirty for general comment and suggestion. A limited number of sermons will also be criticised privately. These criticisms, of course, deal only with structure and delivery, not with theological opinion. Some of the above-named courses are attractive to others than clergymen or theological students, and the University offers other courses than those in this school. Last year 741 persons were pursuing summer courses at Cambridge, 105 of them in the School of Theology. This is open both to men and women. The fee is $15. The session of 1901 is to be devoted to the study of the Minister's Relation to Social Questions. Inquiry for further information may be addressed to the Rev. Robert S. Morison, Divinity Library, Cambridge, Mass.

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Dr. McGiffert's Resignation On Monday of this week the New York Presbytery acted upon the written request of the Rev. Dr. Arthur C. McGiffert that his name be dropped from the roll of membership of the Presbytery. The consent was given, although after an animated debate and by only a small majority. Dr. McGiffert's letter of resignation was an able, earnest, and truly Christian document. It declares that the withdrawal was not made because Dr. McGiffert regarded the charges of heresy as well founded, or recognized the justice of the accusations against him; asserted that Dr. McGiffert's views were in harmony with the faith of the Presbyterian Church and evangelical Christendom in all vital and essential matters; but explained that he is unwilling needlessly to prolong agitation, that he abhors ecclesiastical strife, and that he believes that heresy trials work mischief rather than promote the faith. In regard to his book, Dr. McGiffert states that he had no thought of committing the Church to any of its conclusions, or to provoke strife, but wrote it solely to tell accurately the history of the Apostolic age. Most justly, Dr. McGiffert claims that the real question

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regarding his book is not whether it accords with Presbyterian standards, but whether it is true. The previous action of the Presbytery in dismissing the charges should have relieved Dr. McGiffert from any further controversy in the matter, but the action of an individual, which brought the matter before the General Assembly, again made imminent a judicial church trial, which, under the circumstances, Dr. McGiffert did not feel called upon to endure. He therefore withdraws, leaving the issue between the Presbytery and the prosecutor as it will come before the General Assembly unobscured by "further consideration of the minor question as to my own soundness or unsoundness in the Presbyterian Church." Dr. McGiffert closes his letter with a sincere expression of good will to the Presbyterian Church, and the wish that the time will come "when the all too prevalent misunderstanding of the spirit and purpose of the many Christian scholars who are trying to contribute in their several spheres to the advance of the kingdom of God shall everywhere give way to sympathy and mutual co-operation, and when the alarm now so commonly occasioned by the publication of unfamiliar views shall disappear altogether under the influence of a stronger and a more widespread faith."

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Frederick E. Church

Mr. Frederick E. Church, who died in this city on Saturday morning last, was at one time probably the most widely known of American landscape-painters. Born in Hartford, Conn., in 1826, he became early in life a pupil of Thomas Cole at Catskill, in the region which he always loved, which left a permanent impress upon his art, and to which he went to spend the closing years of his life. He became a member of the National Academy of Design in 1849, traveled extensively in this country, in South America, in Europe, and in the Holy Land, and devoted himself to landscape-painting with great enthusiasm and with great popular success. His work was on a large scale, and was generally composite rather than a transcription of actual landscapes; he endeavored to seize the salient features of a country, and to group them together so as to put upon canvas a bit of typical scenery. His "The Heart of the Andes" and many of his Rocky Mountain pictures fall into this category. His "Niagara," painted in 1857 and now in the Corcoran Gallery at Washington, is very widely known; but the first place in popularity must be given to "The Heart of the Andes." Mr. Church was attracted by impressive and striking aspects of nature, and had had unusual opportunities of studying nature in these aspects. The great tropical forests of South America with their mountain backgrounds, the massive and rugged grandeur of the Rockies, the splendor of icebergs floating in Northern seas, the overwhelming power of Niagara, stirred his imagination and evoked his highest skill. Although not a great painter, he was a man of distinct talent and of remarkable observation and effectiveness of execution. He had been out of health for many years past, and had spent twelve successive winters in Mexico seeking the best climatic conditions.

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Dr. Gladden's Election

The significant municipal event last week was the election of Dr. Washington Gladden to the City Council of Columbus, Ohio. The manner of his nomination we have already recorded. Proposed as an independent in a strongly Republican ward, he received the indorsement of the Democratic primaries—a plurality of the voters at those primaries scratching the names of two partisan candidates on the printed ballot and writing in the name of Dr. Gladden. This, however, was only the beginning of the independent voting necessary to secure his election. Indorsement by the Democratic primaries did not even secure the printing of his name in the Democratic column at the final election, and thus getting the "straight" Democratic vote. His name appeared only in the "Independent" column, and his Republican opponent had to his advantage a normal Republican majority of nearly six hundred in a total vote of two thousand. Nevertheless, the pre-eminent fitness of the candidate, and the growing sense that municipal elections should be conducted upon municipal issues, called into being and action a "Non-Partisan Municipal Association," which issued telling circulars and made a door-to-door canvass. The

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Republican machine, in its alarm, got out an appeal, signed by all the Republican office-holders in the city and many prospective candidates, calling upon the voters to stand by the flag and save the Administration. The passion of this appeal, however, in the eyes of many voters, only made its puerility the more marked, and when the ballots were counted it was found that Dr. Gladden had a majority of seventy-six against all the partisan Republicans and all the voters of both parties antagonistic to his reform programme.

This programme of Dr. Gladden's, though conservative in the best sense of the word, was sufficiently radical to arouse the opposition of the municipal monopolies and the machine politicians under their control. One of the circulars distributed by the Non-Partisan Association of the ward was a brief letter from Dr. Gladden stating his position upon the questions at issue. The most important of these was the street railroad question, as most of the street railways of Columbus must be rechartered during the coming term of the Council. On this overshadowing municipal issue Dr. Gladden said:

As to the street railway franchise, my opinion is that the thing to be secured is a reduction of fares, and not a contribution from the company to the city treasury. The highest contribution yet proposed is altogether inadequate, and the relief sought should be for the benefit of the people who use the railway. I believe that a straight three-cent fare—perhaps with a transfer rate of five cents—would enable the company to pay a good interest on what the road and its equipment have actually cost. They could not, probably, with that rate pay interest on the fictitious capital which they have issued; but it is not just that the users of the road should be taxed to pay interest on this kind of capital. The company ought to have a fair remuneration upon its actual investment, no more. We want to confiscate no man's earnings or savings; we want every man, capitalist or laborer, to have all his rights; but we want no man to be given legal power by the city to tax the rest of us to pay interest on watered stock. A three-cent fare will afford a good remuneration upon the actual cost of the plant and the equipment, and the city government, acting in the interest of the people, should secure for them the reduction in the cost of transportation.

This means a great deal to thousands of people in this city who use the street-cars. The woman who works in my kitchen every week as laundress serves also four or five other families. She is careful and economical; she walks when she can to her work, but her street-car fare costs her 50 cents a week. The difference between a 5-cent rate and a 3-cent rate means to her 20 cents a week, or $10 a year. There are hundreds, perhaps thousands, of workingmen with families to whom the difference between a 5-cent rate and a 3-cent rate would be $25 or $30 a year. Twenty-five or thirty dollars a year is a heavy tax upon the average workingman.

Had Dr. Gladden's canvass resulted in nothing else than the circulation of this ringing protest against this almost universal but thoroughly oppressive form of indirect taxation, it would still have been an event of National importance; and the fact that with this programme, and without a strong party organization back of him, he was able to carry the wealthiest residence ward of a conservative city, gives evidence that municipal public spirit is everywhere becoming a stronger factor than class selfishness and partisan bigotry combined.

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Russia in the Far East

Every international complication is surrounded at the beginning by sensational reports of combinations, projects for interference, and alliances for the purpose of taking advantage of a crisis. As a rule, these stories have no foundation in fact. When England went to war in South Africa, there were many dolorous predictions of deep-laid plots to strike at English rule in India, to drive England out of Egypt, to harass her in many ways. These stories were born of that kind of journalism which cares more for sensations than for news. But it has long been evident that the preoccupation of England in any quarter of the globe will be made the occasion, if it can be done without breaking the peace, of a Russian advance. The foreign policies of other countries change; that of Russia knows no variation. It was defined long ago; it has been constantly enforced by successive generations of statesmen. It is, in a sense, independent of the Czar; it embodies the instinct of the Russian governing classes, and it has been defined and consolidated by the practice of generations in a country in which public opinion has no weight and its changes are not reflected in the policy of the Government, and in which it is possible to pass down a definite line of action from one generation to another.

The face of Russia has been turned toward the east and south for many

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decades, and she has quietly but stubbornly pushed her way from point to point. Her activity in the Far East has been watched and reported with the keenest interest during the past few years. The progress of the Trans-Siberian Railway is everywhere recognized as symbolizing the advancement of Russian authority and influence. It was Russia who stayed the hand of Japan when Japan would have plucked the fruits of her victory over China; and it has seemed for several years past as if a war between the two countries were imminent, if not inevitable. If there is to be such a war, there are many reasons why the Japanese should bring it on within a short time. They are now much more powerful by water than the Russians, and they will be more powerful by land until the Trans-Siberian Railway is completed. When Russia has free and rapid means of communication, the conditions will be reversed. If the Japanese are to strike at all, they must strike soon, or it will be too late. It is in Korea that Russia is just now showing the greatest activity. She has demanded the concession of a piece of territory on the Korean coast, and the exclusive monopoly of the right to open the Korean mines. The demand for territory has apparently been conceded, for the simple reason that Korea could not refuse it; the demand for exclusive monopoly in mining meets an antagonist in Japan, which has many subjects engaged in the mining industry, and does not propose to have them excluded. The report which comes from Vancouver that an encounter has taken place between a Russian and a Japanese man-of-war has not yet been confirmed. Such a battle may not have taken place, but the report is by no means incredible. The tension between the two countries is so great that friction at any point may strike a fire which will kindle a great blaze in the East. There was apparently an understanding with Germany and France when Russia interfered at the end of the Japanese war, and the Japanese have the feeling that the three countries are working together in the Far East. They expect friendship only from the English, and possibly from ourselves, and just now England is preoccupied with the war in South Africa; it is this fact, in connection with the fact that the Russian demand is pressed at this time, which makes the situation significant and possibly critical.

Like England, Japan needs food supplies from the great continents; like England, she is rapidly developing along industrial lines, and she promises to become the great commercial country of the Far East. She would have enforced the policy of the open door if she had been permitted to follow up her victory. She needs the open door herself. China and Korea are the nearest and the natural markets for her products; they need what she can produce, and she needs what they can raise. Under these circumstances freedom of commerce is absolutely essential to the growth, and indeed to the safety, of Japan. It is not simply a question of Japanese ambition; it is a question of necessary conditions in the evolution of the Japanese State and the independence of the Japanese people. It is also noted as a sign of the times and as the result of what were euphemistically called negotiations between Russia and Turkey, but which are really demands of the greater upon the weaker Power, that Turkey has made concessions to Russian capitalists which will enable Russia to construct lines of railroad which practically open up the interior of Turkey to Russian invasion whenever the Russians choose to use their concessions.

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Admiral Dewey's Candidacy

We do not think that Admiral Dewey's candidacy for the Presidency in its present form will be taken very seriously by the American people. That form is an interview in the New York "World," which we reprint entire:

"Admiral, in view of the many conflicting reports relative to your attitude toward a nomination for the Presidency, will you make a statement to the 'World'?"

"Yes; I realize that the time has arrived when I must definitely define my position.

"When I arrived in this country last September, I said then that nothing could induce me to be a candidate for the Presidency. Since then, however, I have had the leisure and inclination to study the matter, and have reached a different conclusion, inasmuch as so many assurances have come to me from my

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countrymen that I would be acceptable as a candidate for this great office.

"If the American people want me for this high office, I shall be only too willing to serve them. It is the highest honor in the gift of this Nation; what citizen would refuse it?

"Since studying this subject I am convinced that the office of the President is not such a very difficult one to fill, his duties being mainly to execute the laws of Congress. Should I be chosen for this exalted position, I would execute the laws of Congress as faithfully as I have always executed the orders of my superiors."

"Is there any political significance in your trips West?"

"No; I am simply filling the engagements made months ago—long before I ever thought seriously of the Presidency."

"On what platform will you stand?"

"I think I have said enough at this time, and possibly too much."

If the Democratic party should drop Mr. Bryan and take up Admiral Dewey, if it should drop the Chicago platform and adopt one more in consonance with old-fashioned Democratic ideas, if it should be silent about the currency, not renew its veiled attack on the Supreme Court, pronounce in favor of expansion but against imperialism, or even against any expansion which does not involve the admission of the people of the added territory to a share in all the privileges of citizenship, and of such a modification of the tariff as would prevent a protection of trusts and look toward the abandonment of all favoritism toward special industries, and if Admiral Dewey should accept this platform and make it his own, he would at once become a serious candidate, and no cautious prophet would undertake to forecast the result of the election. But with Mr. Bryan representing the Democratic organization, Mr. McKinley the Republican organization, and Mr. Debs the unorganized and discontented elements in the Nation, no man who represents only himself is likely to be a serious competitor in the Presidential contest.

The President of the United States must be a leader in form, if not in fact. He must represent, if not a principle or set of principles, at least a sentiment or set of sentiments. He is not a mere Executive. It is his constitutional duty to recommend measures to Congress, and to veto such as appear to him clearly wrong in principle or inexpedient in policy. But, beyond this, he is the leader of his own party. The people expect him to have a policy, that they may know whether to support him in it or not. They are willing to follow, but not blindly; they are willing to trust their leader as to methods—perhaps too willing—but not as to ends. No man long retains a position of political popularity in America who does not stand, or is not supposed to stand, for some principle. That principle may be nothing better than "to the victor belong the spoils," and the leader may be followed for the sake of the spoils, as is Mr. Croker in New York City. That principle may be liberty and union, to be preserved at whatever cost, and the leader may be followed for the realization of these noble ideals in the National life, as was Abraham Lincoln. But no personal enthusiasm will create a following for any man in America who is not the avowed and trusted representative of some principle, or some sentiment which in popular esteem serves as a principle. Twice in the history of the country the attempt has been made to elect a man to the Presidency purely on his personal popularity. The disastrous defeats of Winfield Scott and of Horace Greeley have demonstrated the futility of such efforts.

If Admiral Dewey desires to serve the people of the United States as their President, he must determine what political principles he means to represent and what political purposes he wishes to accomplish. He cannot be elected, no one can be elected, on no other platform than "Should I be chosen for this exalted position, I would execute the laws of Congress as faithfully as I have always executed the orders of my superiors." The President of the United States is neither a servant to wait for orders from the people, nor a master to give orders to the people; he is the agent of the people, to propose a policy to them, and elected by them to execute that policy because they approve of it. The "hired man" theory of the Presidential office is not popular in America. It is consonant neither with the dignity of that office, the efficiency of its administration, the real promotion of public interests, nor the honor of the people. Democracy does not consist in the absence of leadership; it consists in the power of the people to choose and to dismiss their leaders. To abjure public leadership is not the way to secure an election to be the leader of the

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public. The President of the United States is something more than a kind of upper butler selected to provide whatever menu the varying tastes of the public may order for the table.

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The Doctrine of Election

We publish on another page this week a recent sermon of the Rev. Lyman Abbott on "Paul's Doctrine of Election," in which he states that doctrine as it is found in the writings of Paul by what we may call the modern liberal school. This doctrine is, in brief, that mercy is as essential an attribute of divinity as justice, that redemption is as universal in its scope and purpose as is sin in its influence, and that the only election which the Bible knows is an election to service. Referring our readers to this sermon for a fuller exposition of the gospel of universal grace, as it has been preached continuously in the evangelical Church from the time of Paul to the time of Phillips Brooks, we take this occasion to protest against those who undertake to characterize this interpretation of Scripture and this understanding of the divine government as "heretical." If it be so, the heresy was shared by Clement of Alexandria, Martin Luther, the Wesleys, and in later time and in New England by Lyman Beecher, Albert Barnes, and Charles G. Finney.

If it be heresy, out of heresy grew the great missionary organizations of the present time, the Home Missionary Society, the American Board, and the other home and foreign missionary organizations in other denominations. Out of it also grew the great moral reform movements, the temperance agitation and the anti-slavery agitation, with their resultant discrediting of the saloon in the one case and abolition of slavery in the other. It would be difficult to mention a single eminent divine identified with the doctrine of particular election and limited atonement who made any material contribution, in the last century or the beginning of this, either to the organization of the great missionary societies or to the efficiency of the great moral reform movements. If, indeed, it be true that "some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death," and that "these angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished," why should there be any missionary organization, any revival movement, any moral reform effort—for that matter, any preaching of the Gospel? We believe that the doctrine that the human race was tried and condemned in Adam, that God has chosen from Adam's descendants certain specially favored ones to be the recipients of his mercy, that his mercy is limited to those and extended to no other, and the provision of his mercy is adequate for those and inadequate for any other, is a heresy as inconsistent with Scripture as it is with any broad view of life, any true philosophy, or any of the more generous instincts of the human race; and a heresy all the more dangerous because it assumes to itself the title "orthodox."

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The Power of the Resurrection

An Easter Homily

The New Testament doctrine of the resurrection of Jesus Christ is not that he was raised from the dead by a power acting on him from without and raising him from the dead, but that he had in himself the power of an endless life. He was the resurrection and the life, and, therefore, immune from death; death had no dominion over him; he laid down his life and he took it again, because he had power to lay it down and to take it again.

And what the New Testament represents as true respecting Jesus Christ, it represents as true of Christ's followers. The sons of God have in themselves the immortality of their Father. He that liveth and believeth in Christ does not die and rise again from the dead; he shall never die. Paul follows after Christ that he may know the power of his resurrection. Eternal life is not a gift to be bestowed on the child of God hereafter; he hath eternal life. Immortality is not a bequest to be by and by received; it is a present possession.

The resurrection of Jesus Christ is,

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therefore, not a miraculous prophecy of a future resurrection; it is a witness of a present fact. It attests the power of the divine life. As the germinating of a single seed is evidence of a dormant power of life in all similar seeds, so the uprising of this one Son of God is a demonstration of a dormant life in all sons of God. As a caterpillar, seeing one of his kin enter a chrysalis and emerge a butterfly, might reason, when he entered his tomb, that it was only to prepare for his resurrection, so the Christian, seeing the unconquerable life of his Lord, by it interprets the intimations of immortality in his own soul.

Thus the resurrection of Christ is an evidence both of a before unrealized power and of a before unrecognized standard of life. The power is that of an immortal; the standard is that which belongs to the immortals. All values in life are to be estimated by their relation to one who is living a deathless life; all questions are to be answered by one who is made but a little lower than God. Easter gives a new interpretation to human nature, a new solvent to life's mysteries, a new explanation of the divine-human powers of the soul, a new point of view for all objects and all problems.

Christian Science is mistaken in supposing that pain and sickness are not real. They are as real as death, to which they conduct. But as there is an inner citadel which death cannot enter, so there is a hidden life which pain cannot torment and sickness cannot weaken. There is a real decay which destroys the husk, that the seed emancipated may rise into the light and air of the world above its prison house. So there is a death which destroys the body; this death is real; the sicknesses and pains which accompany us in this life are meant to be reminders of the fact that for us emancipation is coming; but pain, sickness, and death are all the instruments for that emancipation; and we ourselves, the true, the divine, the immortal selves, are untouched by them.

It is often said that faith in immortality is growing to be a dim and uncertain hope, and many a book is written and many a sermon preached and many a lecture delivered to show the sweet reasonableness of that faith. But it may be that we are losing faith in immortality, not because in a scientific age it seems to be less rational, but because in a materialistic age there is really less of it; because we are cultivating the husk at the cost of the germ; because we are indulging the animal at the cost of the spiritual. If we are not living an immortal life here, how can we believe in an immortal life hereafter? Immortality is a present possession, not a mere future expectation; and the way to be strong in the hope of future life is to be rich in the life immortal here.

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A New Evangelism

In Dr. N. D. Hillis's admirable letter resigning from the Chicago Presbytery because leading members in that Presbytery object to his New School views, he makes one suggestion which seems to us worthy of a wider application than he gives to it:

> Misunderstanding my real spirit (perhaps through my imperfect statements), some have said that I am drifting away from the Christian faith and becoming interested in philosophy and literature. Nevertheless, the exact opposite is the truth. If, for a moment, I may open to you my heart, I will say that two months ago I went to Chicago and asked Dr. Gunsaulus to join me in a movement next autumn, that, with one or two other pastors, we might spend a month in going from town to town and from city to city, to speak, morning, afternoon, and night, upon the need of the revival of the sense of justice and law in American life; upon the peril of our materialism, mammonism, and the destruction of our higher ideals; upon the perils that threaten the Sabbath, the only day dedicated to brooding, the vision hour, and the higher spiritual life; upon the decline of moral instruction in our homes and the dangers to the American family; upon the importance of the revival of the noblest ideals of our Puritan fathers and the sweet reasonableness of Christian faith; upon the danger of an atrophy of conscience and the importance of personal forsaking of sin, and a personal acceptance of Christ and Christianity as the essentials of the higher life. Of late it has seemed to me that unless our churches put away all minor issues and present a solid front, our Christian civilization is to be overwhelmed by the forces of mammon and greed, through the luxury of the selfish rich and the indifference of the discontented poor.

Dr. Hillis does not say what reply Dr. Gunsaulus made to this proposition. It would be theologically interesting to see two such recognized and pronounced liberals attempting an evangelistic ministry; although it is possible that the very curiosity

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which would attend the attempt would do something to prevent its spiritual success. But the suggestion raises the question why it would not be an excellent thing for the churches to make some such attempt on a much larger scale. If it is true, as possibly it is, that the differences between the liberals and the conservatives are spiritual as well as theological, and would prevent their successful co-operation in such a ministry, surely there might be a co-operation between ministers of one or the other school in a united and vigorous effort to confront the perils which Dr. Hillis truly portrays, by marshaling in array against them the spiritual forces which too often lie dormant in our churches. The attempt to edit a newspaper for a week as Christ would have edited it was open to the twofold criticism that no one knows how Christ would edit a newspaper, and that one week's issue of a newspaper conducted on Christian principles and pervaded by a Christian spirit could not exert any very permanent effect on American life. But neither criticism applies to an effort to conduct a Christian evangelistic ministry for four weeks. For Jesus Christ conducted such a ministry when he was on the earth, so that we have his example to guide us; and such an evangelistic mission would be but a part of that larger ministry in which the Christian churches are always engaged, and which they would carry on with new inspiration after such an exercise and manifestation of their unused powers.

We propose to the Christian churches Dr. N. D. Hillis's plan on a wider scale. We propose that a dozen or twenty of the most prominent Christian churches in different cities surrender for a month their pastors; that their pastors go two by two on an itinerant evangelical ministry; that they go from town to town and from city to city to speak, morning, noon, and night, upon the need of the revival of religion as Dr. Hillis has defined revival in the above extract. Suppose that Dr. George A. Gordon were to leave the Old South Church and Dr. E. Winchester Donald Trinity Church in Boston, Dr. R. R. Meredith the Tompkins Avenue Church and Dr. W. C. P. Rhoades the Marcy Avenue Church in Brooklyn, Dr. Maltbie D. Babcock the Brick Church and Dr. George S. Rainsford St. George's Church in New York City, and join in a common effort with Dr. N. D. Hillis and Dr. Gunsaulus for a month's itinerary of the United States in such an effort as Dr. Hillis describes. Suppose other ministers in the Middle and Western States were to make common cause with them in this attack on the common enemies of justice, mercy, and reverence in the Nation; suppose the smaller churches and the less well-known pastors were to catch the fire, and in lesser circuits in their respective neighborhoods make a similar attempt, can any one doubt that the Nation would hear, if it did not heed, the message, and that the mere spectacle of such a combined endeavor to awaken the conscience, the reverence, and the faith of the American people would have an effect which no single evangelist could have?

Nor would this be all. Such a practical union in Christian work would do more to promote Christian unity than a score of conventions to discuss its hypothetical conditions. The churches, by their voluntary surrender of their pastors, would learn more of the doctrine of self-sacrifice than they could learn from the most eloquent of sermons on the cross. The ministers would learn how to preach to the people by preaching to them, and would come back to their own pulpits with a new fire in their hearts and a new eloquence in their tongues. The popular mind would get a definition of the Christian religion from this attempted practice of it in Christ's method such as no theological discussion could ever give. Heresies would be burned up in the only fires which are ever efficacious to destroy heresy, those of faith and love. And the churches, by this exercise of their power, would at once attest to others and discover for themselves how great is the power which they possess, and in the endeavor to revive others would be themselves revived.

If Dr. Hillis's proposal has been declined, we hope that he will not be discouraged; if it has been accepted, we hope that he will not be content; that in either case he will see his way clear by correspondence to attempt the larger work here suggested for the purpose, and on the lines which he has himself so admirably indicated.

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The Situation in Manila[1]

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines

[The following brief letter from Mr. Whitmarsh seems to us of special value as giving an impartial statement about present conditions in Manila, written by a correspondent whose previous letters show that he is ready to praise as well as criticise, and is accustomed to state both frankly and carefully what he actually sees and learns. Our readers will be interested to know that, in an accompanying personal letter mailed at Manila on March 5, Mr. Whitmarsh informs us that he has just returned to that city from an extended, and we may add somewhat venturous, trip through the northern provinces, where he visited the savage Igorrote tribes, had exciting experiences with the insurgents, and suffered the loss of horses and baggage, and of one man in his party. At at early date we shall publish Mr. Whitmarsh's account of his adventures.—THE EDITORS.]

THE pacification of the Philippines and the establishment of civil government are not progressing in a very satisfactory manner; in fact, less is being accomplished here in the way of public works, schools, and an effective government at present than was being done three months ago. The provinces generally supposed to be pacified, such as Pangasinan, Nueva Ecija, La Union, the Ilocos and the central provinces, are again in a disturbed and dangerous state. Tagalog propagandists are circulating afresh throughout the country, levying new contributions, stirring up the sheep-like provincials with false reports, encouraging hopes of independence, and preaching the gospel of war. "Mas resistancia, mas esperanza" (the more resistance, the more hope) is their watchword. Civil authorities, local and provincial presidentes, all appointed by American authority, and professing allegiance to that authority, are known to be insurgent informers and traitors; *asembleas* are again established in all the principal towns; and General Otis has admitted to me that the Hong-Kong and Manila juntas were never more active than they are to-day.

Everywhere the insurrectos are reorganizing or preparing for it. Everywhere, when one gets beneath the polished surface, one finds the same old hatred toward the Americans, the same hope and belief in ultimate independence. With the exception of a mere handful, too insignificant to be considered, every Filipino in his heart is an insurrecto and wishes to drive the Americans from the islands. Even at the present moment the so-called "pacified" provinces are in a bad state. Small fights, seldom recorded, are occurring constantly in all parts; provision trains are being captured by roving, amigo-clad bands; the railway is attacked periodically; it is unsafe for a small party of white men to travel anywhere outside Manila without a military escort; and good American lives are being lost daily. Let those who think that the Philippine war is over visit the islands and judge for themselves. As I have already ventured to say in one of my early letters, unless more stringent measures are taken at once, it will be a question of years, not months, before peaceful conditions obtain.

And what are the reasons for this unhappy state of affairs? First, the military authorities in Manila, either through willful ignorance of Filipino character or because they are handicapped by instructions from the home Government, are handling the question in an intolerably feeble and hesitating manner. There is neither decision nor force in any of their actions. Lives are sacrificed to apprehend a certain leader or malcontent, and when he is captured he is patted on the back and told to go home and be good. To a man with a conscience and a heart such treatment might perhaps be efficacious; but to deal with a Filipino in this way is worse than folly. He neither appreciates it nor mends his ways, but returns, with added caution and a supreme contempt for the Americans, to his former occupation. Secondly, the Administration at Washington is to blame for its wavering policy—its what-shall-we-do attitude. Congress, by not giving immediate attention to Philippine affairs and by not coming out strongly and straightforwardly on the subject, is responsible for raising Filipino hopes and continuing the war.

[1] This is the tenth article in the series on the Philippines. Copyright, 1900, the Outlook Company.

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Thirdly, immense help and confidence have been given to our enemies by the utterances of such men as Senator Hoar. This misguided man and his associates have done more to encourage the insurrectionists and to fan the flame of Philippine warfare than all the rest. If the war is to be ended promptly, this weak, shilly-shally policy must be abandoned, the United States Government and the American people as a whole must stand behind their representatives, and a more forceful, tactful man must be sent to the helm.

Manila, March 5.

The Political Situation in Hawaii

By Herbert P. Williams

PENDING the passage of the Cullom Bill, the Hawaiian Islands are left in a curious and uncertain situation. Curious, on account of the conflict between the provisions of the resolution which annexed these islands to the United States and the subsequent instructions which the Government here has received from Washington, which, unfortunately, do not hang together; and uncertain, because as yet we can only guess what regulations Congress will pass in regard to the suffrage and the land laws. It is generally taken for granted that the government of these islands, as it will be provided for by Congress, will be territorial, not colonial; and this is exactly what is desired among the people here, chiefly because it will prevent the imposition of a duty on Hawaiian sugars in their entry to the United States. Everything here depends upon sugar. The soil, the climate, and the elevation above sea-level have combined to make Hawaii the greatest sugar-growing country in the world, large tracts of land producing an average of thirteen tons to the acre; and it is a common remark that everything will go well in the future "provided nothing happens to sugar." The question of contract labor worries no one. The sugar-planters have imported a great deal of contract labor in past years. Seven or eight years ago it was found that so many Chinese had been thus brought into the country that there was danger of their becoming too powerful. The introduction of Chinese contract laborers was then stopped, and since that time Japanese have been introduced in such numbers that if the one race can be used as an antidote to the other no trouble need be anticipated. For the past two decades Portuguese have been arriving here in small numbers; they now form a considerable portion of the community, and as a class they may be considered the most desirable plantation laborers. Between these various kinds of workers and the natives, the planters feel, in the main, that they have a sufficient supply on hand to put off for ten or a dozen years all necessity of thinking about where the labor is coming from to run their plantations. The Chinese are docile, very industrious, and unexcelled for certain definite branches of the field labor involved in the preparation of sugar-cane for the mill. They are very ambitious commercially, and those who graduate from the plantations and establish themselves in some sort of small business, such as market-gardening, storekeeping, or laundrying, generally amass a considerable amount of money. The Japanese, who are rather ambitious politically, are preferred for certain other kinds of field labor which do not consist in doing the same thing over and over again. They are more intelligent than the Chinese, more anxious to learn and to advance, and also more apt to give trouble; in a word, they are less docile and more intelligent than the Chinese, and the two races serve very well in combination. The Portuguese make such good field-laborers that they generally receive higher wages than any others, and even these they often give up to become day-laborers in Honolulu. In view of the abundance of labor here now of a fairly satisfactory kind, the planters are quite willing to forego the advantages which the contract labor system has given them in the past. They realize that they will have to pay more for their labor under a free system, and they are perfectly willing to accept this situation.

But the question of the suffrage is different. Senator Cullom, one of the

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shrewdest men who ever came down here, looked over the ground very thoroughly, and saw of his own initiative that there should be a property qualification attached to the vote for Senators in the local legislature. As originally drafted, the Cullom Bill contained a proviso to the effect that only those persons should be eligible to vote for Senator who owned property to the value of $1,000, or received an income of $50 a month. This clause was cut out in committee, and probably few people who have not been here realize what it means to the white people of Hawaii, and, indirectly, to the United States as a whole. In spite of the large number of Hawaiians and Orientals on these islands, this is essentially an American community. White men, chiefly Americans, have built it up from nothing and have made it one of the most prosperous and modern and progressive places in the world. It is an almost ideally ordered community, with a very efficient and an exceedingly clean government. Practically all the respectable people are on the side of the government. Ever since they overthrew the corrupt monarchy in January, 1893, they have been working for annexation to the United States. The people who have built up these islands for nothing, and who have in them everything they possess, naturally desire that this kind of government should be continued. To that end, they consider that while the House of Representatives should, of course, be elected by the suffrages of all the population able to read and write, the Senate should be composed of men elected by those who have a stake in the country—some definite interest in the suitable protection of property. In short, they do not want to be swamped by Portuguese and natives. They consider it expedient that the owners of property should be in a position to block wildcat legislation.

At first blush the suggestion of a property qualification for voting for Senator sounds un-American, and probably whatever opposition it may meet will be based upon this assumption. But the plain truth is that its introduction will foster Americanism, that its absence will tend to help on everything distinctly opposed to the American idea, and that, as a local paper expressed it the other day, "there will be precious little Americanism in the Hawaiian Legislature without it." It is not easy to say just how party lines will be drawn in the future; but this much, at least, may be predicted without hesitation: Nearly all the white people, those who have worked earnestly for annexation and have made the government for the last seven years, are Republicans, and will stand up for good government in the future as they have in the past. Opposed to these will be the Portuguese, who are held together by their religion. Between these two the issue will lie with the natives, much more numerous than either class, holding the balance. So far as can be seen at present, the Kanaka vote will be the deciding factor; and which way this will be thrown no man can say with positive assurance. Under the United States laws the Chinese will have no vote, and in practice the same will be true of the Japanese, because, although the latter might be able to become naturalized through one of our "favored nation" treaties, not one in a thousand would be found to renounce his allegiance. The clause in the Cullom Bill providing that the Governor of Hawaii shall be a resident will preserve these islands from carpet-bagger politics, for which every one here is deeply thankful; in some other respects the situation of the white people promises to be somewhat like that of the aristocratic classes in our own South after the Civil War. But there are two important differences: this is a well-ruled community, with a great future before it, and it seems in the last degree unlikely that any temptation that could come would provoke the people here who are by every inherited and acquired trait the ruling class to resort either to intimidation or to corruption. In certain rather marked instances in the past they have refused to buy things that were for sale. They are certainly not the kind of men to go in for either of these methods, or to warrant them in one another. Beyond a doubt, they will present their side to the natives, and in so doing they will serve the interests of the latter as well as their own.

It is true that most of the prosperous people in the community are on one side in this question of the property qualification for the Senatorial vote, and that many of the unsuccessful, whether or not by their own fault, are on the other; but it

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should be distinctly understood that this is not a question of rich versus poor, but one of good government versus bad, of clean government versus corrupt, of public spirit versus selfishness. The Hawaiians, in whose behalf it is sought to exclude this qualification, have not asked for such action. The motive agents in the matter are white ex-royalist demagogues and politicians who desire to pose before the natives as their friends—and use them for their own political purposes. It need not be inquired here how many of these persons tried to get office under the Republican Government, failed through lack of ability, became disgruntled, and changed their political opinions with suspicious suddenness; suffice it to say that their motives are purely selfish, and that they reckon on reviving the stagnant but lingering sentiment in the Kanaka mind in favor of Democracy. The average native has pretty nearly forgotten what happened after Cleveland sent Blount to Honolulu; but he has a vague notion that the Democracy meant to restore "Queen Lil." However, intelligence has grown a good deal among the natives in half a dozen years, and a large number of them now realize that they can trust what certain white men say. It is no longer wholly true that the last man who sees the voting Kanaka is the only one who counts. There are good judges who say that Honolulu would probably go Republican in any case, though this can hardly be said of other portions of the islands. Still, it is a poor scheme to add a point in opposition to good government, and it is certainly not desirable to run the risk of a purchasable Upper House. Hawaii would then be too readily managed by even the non-voting Asiatic element. The chief point which the Opposition is able to bring against the Government concerns the commercial dealings of wealthy firms whose political influence is thrown on that side; but this oft-repeated statement serves chiefly as a blind to the fact that the Opposition has done everything in its power to introduce into the Hawaiian Bill a clause providing that titles to land acquired in future from the Government here must be registered in Washington, thus favoring the rich man at the expense of the poor, and tending to exclude the small farmer class of white immigrants from the United States, who are both needed and desired. All things considered, it is obvious to the careful and impartial observer that a Government controlled in the last resort by the respectable people will be the best for all concerned.

Honolulu, H. I.

The Bluebird

By Joel Benton

Of sordid struggle unaware,
Dead to our human round of care
And toilsome trend of earthly things,
A bluebird in the orchard sings.

How trim his sky-and-earth-cut suit,
How clearly keyed his silver flute,
From which, with ecstasies of soul,
Rare crystal, cheery love-notes roll.

They make the meadow, hill, and plain
To Summer's prologue wake again;
And fill the orchard's budding trees
With old familiar melodies.

Re-visitant from southern skies,
Out of thy chords dear memories rise
That bear us back, with each refrain,
To Youth, and Youth's first spring, again.

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Paul's Doctrine of Election[1]

By Lyman Abbott

"For God hath concluded them all [that is, shut them all up] in unbelief, that he might have mercy upon all."—Romans xi., 32.

AN argument, if there be any doubt as to its significance, is to be measured by the conclusion which is reached. No one would think of concluding that Daniel Webster, in his reply to Hayne, spoke in favor of secession because single sentences, taken here and there out of the speech, might be given a color favorable to the right of a State to secede; yet Paul's argument has been treated just in this fashion. The ninth, tenth, and eleventh chapters of Romans are those which have furnished, probably, the greatest armory to men who have contended that the mercy of God is limited to a few elect; and yet he closes the argument of the ninth, tenth, and eleventh chapters of Romans with the text which I have just quoted: the end and object of the whole argument is to show that the unbelief in which men have been shut up is ordained, directed, and overruled by God to the end that he may show mercy unto all men.

The contrast between the pagan religions and the Christian religion is in nothing more marked than in the view which they respectively take of the character of God. The pagan religions are generally founded on fear. Their conception of God is either of an unmoral being—an intellectual abstraction, like the Brahma of the Hindus, or an immoral being, like the gods of the Greeks and the Romans. The first fundamental contribution which the Hebrew religion has made to the religion of the world is its representation that God is a righteous Being. In this its contribution was unique when it was made. But at first the Hebrew conception was simply of God as a God of righteousness, and there was little or no conception of mercy as appertaining to it. Joshua, when he makes the farewell address to the assembly of Israel, says to them by way of warning: "You cannot serve God, for he is a jealous God; neither will he forgive your sins."

[1] Sermon preached in Pilgrim Congregational Church, Madison Avenue and One Hundred and Twenty-first Street, New York, Sunday morning, April 1, 1900. Reported by Henry Winans and revised by the author.

And this notion that God could not easily be induced to forgive sins certainly was current in the popular conception and more or less reflected in the religious teaching of the early Hebrew people. Later in date there comes to the light belief in God as a forgiving God, a merciful God—and I stop a moment to ask you to notice the meaning of that word "merciful," that is, "full of mercy;" and in the later Psalms, and in the Second Isaiah, and in the Book of Jonah, the notion that this mercy of God is broader than simply the Hebrew race, and goes out unto and includes all peoples, begins to find utterance. Faint presages of Faber's affirmation—

> There's a wideness in God's mercy
> Like the wideness of the sea—

begin to be heard in these voices of the later prophets. But Israel cannot believe it; Israel does not believe it; and in the time of Christ the orthodox doctrine is that of the Pharisees. And the Pharisees' doctrine may be very briefly stated; it is this:

God is a righteous God.

He can, therefore, care only for righteous people.

The pagans are not righteous.

Therefore He does not care for them.

He does care for us.

They did not always put in words the necessary conclusion—Therefore we are the righteous ones—but they thought it. It was, you observe, the religion of self-conceit. And I do not think it unjust to say that the theology of predestination and election, the theology which says, God has chosen one set of people that he cares for, and has chosen to pass by all the rest, is in its essence (not always, perhaps not generally, in the feeling of men who hold it)—is in its essence a doctrine begotten from self-conceit and promoting self-conceit; it is always in its essence Pharisaic. But it has always existed; I suppose because we are ourselves so narrow that it is impossible for us to appreciate the wideness of God's mercy. The Jews said, God has elected the Jews and has passed by all the rest. The Roman

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Catholic Church said, He has elected the baptized, and all the unbaptized he has passed by. Then Calvinism came, with a broader doctrine of election than either, saying, God has chosen whom he will choose; he does not confine his choice to Jews, or the baptized; no one can tell whom he includes; but he includes whom he likes. Then came the broader doctrine of election, Arminianism, God elects those who elect him, but those who do not elect him he passes by. And then the doctrine that He elects Christendom, but elects to pass by all the heathen. And we have hardly yet got to the largeness of faith that holds that God is love, and chooses the whole human race; that he loves the Jew and the Gentile, the baptized and the unbaptized, the elect and the non-elect, the holy and the sinful, the Pharisee and the penitent, the church member and the outcast, those who choose him and those who reject him; that his arms are broad enough and his heart is large enough and his love is universal enough to take them all in. That was Paul's doctrine; and as Paul is the one, above all others, who is quoted in support of the notion that God has fenced off the human race and put into a sheepfold the chosen sheep, while all outside are wolves, I am going to quote this morning only the utterances of Paul, that I may try to interpret to you what is Paul's teaching respecting the universality of God's love and grace.

In the first place, then, Paul affirms that all men are God's children: not the Jews only, not the elect only, not the regenerate only, not the repentant only. Standing on Mars Hill, speaking to an audience of pagans, not one of whom, so far as we know, paid any reverence to Jehovah, had ever had the Bible, knew anything about regeneration, had ever repented of his sins, he says to them, quoting one of their own poets: "In him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."[1] Who are his offspring—the regenerate? Yes! The repentant soul? Yes! The man who has the Bible? Yes! But the pagan also is his offspring; the man who never heard of the Bible is his offspring; the man who never heard of Jehovah is his offspring. To this congregation of pagans on Mars Hill, to them Paul says: You are God's offspring; not merely his children—his *offspring;* you have life from him; the life of your Father is in your life; you have come from him. This is in the first chapter of Genesis: God made man in his own image. Pagan man? Man! White man? Man! Christian man? Man! Jew man? Man! The father and mother of the whole human race he made in his own image; he breathed into them the breath of life. Not only into the Jew man, Christian man, regenerate man, repentant man, but into the father and mother of the whole human race he breathed the breath of his own eternal life. Give what interpretation you will, count it history or fiction or legend or tradition or myth, none the less that story is inspired and vitalized by this fundamental truth: All men are made by God in his own image; into the breath of all men he has breathed his own Divine Spirit; regenerate or unregenerate, repentant or unrepentant, they have sprung from God. You are God's child. You never were baptized, you never sat at the communion table, you never joined a church, you are a Roman Catholic, you are a Jew, you are an infidel; nevertheless, you are God's child. Out of whatever abyss of vice you may come, with whatever carelessness of God's love, with whatever repudiation of God and his grace, with whatever apostasy from him, with whatever outward stain or inward doubts, still you are God's child; you cannot escape the fact; you are not the son of a beast, you are the son of the Almighty.

And as all men are God's children, to all men God has given a revelation of himself. It is again to a pagan people Paul says these words: "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."[1] To whom has God revealed himself? Wherever the rain has fallen, wherever the sun has shone, wherever the seasons have come and gone, wherever the trees have borne their fruits for men, wherever the clouds have given their stores of rain, wherever nature has held out its bountiful hand for the feeding of men and women, there God has borne

[1] Acts xvii., 28.

[1] Acts xiv., 17.

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witness to himself. His revelation is as universal as nature. But, more than that, this is what Paul says to the Romans: "When the Gentiles, which have not the law [that is, the Old Testament, the only Bible that then was], do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."[1] The Bible was written in the hearts of men before it was written on parchment. "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not commit adultery," were written first in man's conscience, afterwards on tablets of stone. "Thou shalt love" was written in the mother's heart when first the babe was put into her arms; it was written in the father's heart when first the advent of the babe sent him forth to gather food for his helpless child. The Bible never calls itself the Word of God. Never! "In the beginning was the Word, and the Word was with God, and the Word was God." Was the Bible in the beginning with God, and was the Bible God? What is the Word of God? God speaking, God disclosing himself. He does it in nature, he does it in the human conscience, he does it in the Bible. The Bible is one of the words of God, and not the only one. As in a great whispering-gallery the words that are whispered at one point are heard at a distant point, so in this Bible—the sublimest literature the world has ever seen, or I think will ever see—are gathered the whispered utterances of the Spirit of God, in nature and in the hearts and consciences of men, and we hear spoken from the housetop what had been whispered in the ear. You cannot get away from God's revelation. You may stay away from the church, you may shut your mother's Bible and never look at it, but you cannot get away from God's revelation. He follows you everywhere. Wherever the sun shines, wherever the rain falls, wherever the gentle dew distills, wherever the conscience speaks, wherever it applauds you for noble doing, wherever it reproaches you for evil doing, wherever it calls on you to cry, Shame! shame! on the fraudulent action, wherever it calls you to cry, Hero! hero! to the heroic man, there is the voice of God speaking in your conscience, there is the revelation of God uttering itself to you through nature or through yourself. The revelation is a universal revelation—as wide as the human race, as universal as the human conscience.

[1] Rom. ii., 14, 15.

And this universal God, speaking in a language which all men can understand to universal man, speaks in order that he may give to them the message of a universal grace. I think if the ascended know what is going on upon this earth, and Paul has not been perfected in patience far more than he was while he lived here, he must sometimes be irritated beyond all endurance by the misinterpretations which have been put upon his teaching. In the fifth chapter of Romans he is arguing the universality of God's redemption. The Jews believe that the Messiah is for the Jews, and that salvation is for the Jews. The pagans are not included, they are the outcast. Paul replies, What! is sin only for the Jews? Was there no sin before there was law? Is there no sin outside the Jewish race? But if death and sin have reigned everywhere, shall not grace and love reign everywhere? If man in his impotence can carry sin everywhere, cannot God in his omnipotence carry grace everywhere? This is the argument:

> Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.[1]

Is it possible for a man to state the universality of grace more specifically? Would you not say it would be impossible even for a theologian to misunderstand that? Wherever sin has gone, there goes the divine life for justification. Wherever sin stands, there stands the Redeemer. Wherever a path opens its way to hell, there opens the other path leading to heaven. Wherever there is the tempter to evil, there is the inspirer to

[1] Rom. v., 14, 15, 18.

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virtue. Wherever there is a chance to go wrong, there is a chance to go right. Wherever there is a treacherous Judas, wherever there is a coward Pilate, wherever there is an ambitious Caiaphas, wherever there is a scornful priest, there is a crucified Christ hanging, with blood-stained hands and feet and tear-stained eyes, that he may save the Judas and the Pilate and the Caiaphas and the high priest from their own undoing. It hath been said by those of old time, You cannot escape from the wrath of God; I tell you that you cannot escape from his mercy. It hath been said, You cannot flee from the law of God, and it is true; but I tell you that you cannot flee from his love. "Though I make my bed in hell, behold, thou art there." Who is there?—Love. "Though I take the wings of the morning, and flee to the uttermost parts of the sea, behold, thou art there." Who is there?—Love. Go where you will, love follows you. You cannot flee from the prayers of your mother; whithersoever you go, her ambition goes before you, seeking better things for yourself than you ever have dared seek for yourself, hoping more for you than you have ever thought to hope for yourself, more splendidly ambitious for you than you have ever dared to be for yourself. So you cannot flee from the love of God. His rain falls on the just and on the unjust; his sun shines on the good and on the evil; wherever you stay, whatever you do, however you live, the God who is your Father, the God who in your conscience is revealing himself to you, is following you, that by love he may bring you back to himself. And if any man ever tells you that God loves the few and passes by the many, or that God loves the many and passes by the few, answer to him this: that God is love, and if he should cease to love he would cease to be God. He who is the Father of all men, and reveals himself to all men, has love and grace for all men.

And in his thought and purpose this love and grace means the redemption of all men. Why was Christ sent into the world? Why did he teach? Why did he suffer? Why did he die? Why was he raised from the dead? Why has he been exalted to sit at the right hand of God the Father? Why? "God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."[1] I do not stop this morning to discuss the question whether this purpose will be accomplished or not; I do not stop to discuss whether men in their free will may override the sovereign will of God, and, despite God's grace, destroy themselves. That is another question, which I will not consider to-day; it is enough to put before you Paul's affirmation that the purpose of God, the aim of God, is not to take a few men here and there, or many men here and there, out of a lost world—it is to save the world; it is not to gather a few out of a burning building, it is to put the fire out, and build the building better than it was ever built before; it is not to gather in a lifeboat a few from the wreck, it is to take the ship off from the rocks, repair the evil that has been done, and send it forth on a nobler voyage and with perfect safety in the future. The kingdom of God is the kingdom of God on the earth, and the end of Christ's redemption, the object and purpose of it all, is that every knee should bow and every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

There are no reservations in God's love; he does not subscribe to his creed with mental reservations; and his creed is this: "Whosoever will, let him take the water of life freely.'[2] I am talking to strangers, for the most part; I do not know out of what life you have come: you have come here perhaps a publican and a sinner, without even grace enough to beat upon your breast and say, God be merciful to me; you have come perhaps a Pharisee, saying to yourself, I thank God I am not as other men are; if there be any one whom God could not love, it would be the Pharisee, but he loves even the Pharisee. For there is not one here, nor one in this great city outside, to whom the message does not come. Christ has lived and suffered and died, and sitteth at the right hand of God the Father, that every knee—the knee of the penitent publican and the knee of the proud and haughty Pharisee, the knee of the Jew and the knee of the Gentile, the

[1] Phil. ii., 9, 11. [2] Rev. xxii., 17.

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knee of the pagan and the knee of the Christian, the knee of the sinner and the knee of the saint—may bend before him, and every tongue acknowledge the glory and the goodness of his love.

And therefore it is that Paul insists that the message of divine grace is to be taken to all men. That was not thought in that age to be right. The Jews said, You are not to preach to the Gentiles; and even the primitive Christian Church said, You are not to preach to the Gentiles—the preaching is to be to Jews. Strange? It is so to-day. I go to church conventions and ministerial assemblies, and I hear it said over and over, There is no use in planting a church here or trying to maintain a church there, for they are all Jews in that neighborhood, all Germans in that neighborhood, all Roman Catholics in that neighborhood: as though the Gospel of Christ was only for Protestant Congregationalists! I wonder what would have been thought in Paul's time if men had said, There is no use in preaching the Gospel in Palestine—they are all Jews there; and there is no use in preaching it in Rome—they are all pagans there. Then there is not any use in preaching it anywhere. Oh, the shame! Oh, the unbelief! And this unbelief has grown out of our narrowness. It is true that you cannot make Protestant Congregationalists out of Polish Jews; it is true that you cannot make Scotch Presbyterians out of Italian Romanists; but it is not true that you cannot make Christians out of both. It is not true that you cannot make men see that God is love, and that Jesus Christ is the bearer and the almoner of his love, and that through the spiritual revelation of that life there is grace to Jew and Gentile, Catholic and Protestant, saint and sinner. If we would only take the Gospel for our message, we could get the victory; but we do not; we take the creed instead.

Paul says this Gospel is for all men, and therefore is to be carried to all men. And he bases this belief that the Gospel is for all men on the truths I have just been uttering, namely: All men are the offspring of God, and all men have the revelation of God written in their hearts; and he quotes to the Jews their own Jewish Scripture in support of this proposition:

> The righteousness which is of faith speaketh on this wise [and then he quotes from Deuteronomy], Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart. . . . Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things![1]

The doctrine that God has chosen a few, and passed by the rest, never in the history of the Church has given inspiration to missionary service—not once. It was not in any such doctrine as that that the missionary power of the primitive Church derived its inspiration; it was not in any such doctrine as that that the preaching friars found their power when they preached the Gospel of Christ in the cities and towns of England; it was not in any such doctrine as that that the Wesleyan reformation found its impulse to its preaching to a dead church and a dead community; it was while that doctrine was alive that there was no temperance organization, no anti-slavery organization, no home missionary or foreign missionary organization, in all New England; and it was when the preaching of Charles G. Finney and Lyman Beecher brought men to see that the grace of God is for all men and the message of God's Church is, "Whosoever calleth on the name of the Lord shall be saved," that the Home Missionary Society and the Foreign Missionary Society and the Tract Society and the Anti-Slavery Society and the Temperance Society were organized. Despair does not inspire men; faith and hope and love are the inspirations.

So I put before you this morning, but not for theological purposes, these two conceptions: One, that the world was tried in Adam, and convicted and sentenced, and is lost; and out of that world, tried and convicted and sentenced and lost, God has been pleased to select a few, or many if you will, whom he will save, and to pass all the rest by. It is the most dangerous of heresies, because it is labeled orthodox. And over against that I put

[1] Rom. x., 6-8, 13-15; comp. Deut. xxx., 12-14.

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the faith of Paul and of the great preachers of the primitive Church, and of Luther and the great preachers of the German Reformation, and of Wesley and the great preachers of the Methodist revival, and of Finney and Lyman Beecher and the great preachers of the later New England revivals. You are all God's offspring; into you all God has breathed the breath of his life; to you all God is perpetually revealing himself. From his companionship you cannot escape if you would; that companionship is not a companionship of a police officer for the purposes of justice, it is the companionship of a Father for the purposes of love; his grace is as universal as the light, as cleansing as the ocean. If you want him, he wants you; if you do not want him, he wants you; if you love him, he loves you; if you do not love him, he loves you. For you are his children, and he is love. And if he achieves for us what he would achieve—and how much he desires to achieve it the gift of his own Son attests to us—the end will be the fulfillment of that prophecy which we read in our morning lesson, when not only the four Living Creatures, representatives of the powers of nature, not only the four and twenty Elders, representatives of the Jewish Church, not only the ten thousand times ten thousand representatives of the greater Christian Church, but when every voice in heaven and earth and sea and under the sea shall join in the one unbroken harmony of praise unto the Lamb, who hath bought us with his blood and redeemed us out of every nation and tribe and tongue, to be kings and priests unto him.

Forgive our narrowness, enlarge our faith, and help us that know Thee a little by our trust in Thy love to minister that love to those who know Thee not at all. And grant, O most merciful Father, so to fill us with Thine own mercy that we shall never be daunted or discouraged by any obstacle, that we shall never pause nor halt until Thy work is accomplished in us, for us, through us. And to Thy name shall be the glory. Amen.

Living in Paris in Exposition Year

By Elizabeth R. Cutter

AS a member of a family which has been housekeeping in Paris for the winter, I was much interested in Mr. W. H. Leavitt's excellent account of "Living in Paris in Exposition Year," published in The Outlook of February 24. A number of our friends, with thoughts turned towards the Exposition, have written us to know if our experience confirms the author's statements, and so I am tempted to add this postscript to the article.

Our experiment in a rented apartment echoes the opinion that "there is no pleasanter mode of life in Paris," and we heartily support all that was said of the ease and simplicity of housekeeping here; but it appears to me that the writer overlooks, or at least too slightly emphasizes, one important feature of careful living in the French capital. The article closed with these words: "Any person may see the Exposition for three months at an expense of $500. If several people are together in an apartment, it may be done for half that amount." These figures are certainly possible, but not unless some member of the party speaks French. To live economically in Paris without some knowledge of the language is a hopeless undertaking. One often hears it said that an American can visit here with perfect ease and use no language but his own. This is true, but he pays for his ignorance. The idea that all Americans are rich is by no means an exploded theory; in fact, American Paris is built upon this principle, but economy lies across the river in French Paris.

The most reasonable apartments, as The Outlook's correspondent suggested, are in the Latin quarter. I doubt, however, if any American family accustomed to a comfortable home would be willing to live, even for a few months, in a flat which rented for less than $150 per annum. They certainly could find one at $60 only in a very narrow, dark street, and up many flights of stairs. Unfurnished apartments suitable for a family of four

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or six cost in the Luxembourg quarter, which is not far from the Latin quarter, anywhere from $15 to $50 per month. The rooms are always well arranged, every inch of space is utilized, and one cannot admire too much the compact comfort of a little Parisian flat. Elevators are a luxury not found in reasonable apartment-houses; in fact, four flights of stairs are a mere doorstep to a Frenchman.

It will not take an hour's housekeeping to show you how imperative it is that some member of your household be able to cope with the butcher, the baker, and the candlestick-maker in their native tongue. Indeed, the need begins at home, for one must speak French to the *femme de ménage*. At six sous an hour you cannot expect such an accomplishment as English, and no matter how quick-witted the woman is, your gestures and her patience will be exhausted in ordering the simplest dinner. The French one needs in the shops must be learned outside the exercise-books. The second-hand furniture-dealer will push the worm-eaten side of a bureau against the wall, and assure "m'dame" that it has just been sold to him by a rich English gentleman who had scarcely used it, and "m'dame" must be able to reply quickly that she knows all about those worm-holes and the mythical English gentleman, and she has half a mind to buy at the rival shop across the street, otherwise the dealer will not consider her a foeman worthy of his steel, and will not abate one jot of his first fancy price demanded. At the great department store of the Bon Marché there are English-speaking clerks, and many large shops bear the words, "English spoken." Sometimes this is a mere fraud, and the English-speaking clerk is always "out." More often he keeps the letter of the promise without the spirit. He *speaks* English, but he does not understand it, and his labored sentences are a mockery to you, since he cannot answer your questions. Again, his "English speaking" means simply the ability to translate the prices from French to English. But of what use is it to know that apples are sixty centimes a livre when you want to buy granulated sugar, which is not in sight, and which no amount of pantomime will induce the clerk to produce? Then, too, the economical housekeeper must not buy regularly at the large shops; she must go to the small shops of the quarter, the *boulangerie*, *charcuterie*, etc., so well enumerated in the former article, and to the market. Here one bargains always. A market-woman will offer you cauliflower for nine sous with one hand while with the other she is selling the same thing to a Frenchwoman for six sous, and you may be quite sure that the right hand knows what the left hand is doing. It might seem at first glance a good plan to intrust the marketing to the servant, who knows the language so much better than her mistress, but this is rarely a wise arrangement. Your *femme de ménage*, though she calculates and buys to the half-egg in her own family marketing, will not practice the French economy when she holds your purse. It is an unwritten law in all Paris grocery-shops that the servant gets a sou for herself on every franc purchase she makes, so it is human nature to spend as many francs as possible.

Marketing for a small family is very easy, as one can buy food of all sorts in small quantities. Meat, though high, can be bought without any waste whatever; delicious fresh vegetables are cheap; and excellent bread and pastry can always be purchased more reasonably than one could make them at home. Housekeeping without baking-day or washing-day, and with no servant to feed or lodge, is delightfully simplified. One often feels in Paris that the famous demand, "Give me the luxuries of life, and I will do without the necessities," has been granted, for cab-hire, service, flowers, silk, pastry, wine, and gloves are cheap, while meat, fuel, lights, sugar, butter, and furniture are dear. You must strike your own balance between the luxuries and the necessities; but if you have been accustomed to careful spending at home, you may be glad to economize in a different way, and be able to enjoy some pleasures impossible across the water. You may be obliged to live up five flights of stairs and go without rocking-chairs, but you can have cut flowers on your table, wear dainty gloves, and drive every day in the week. One great charm of apartment life in Paris to Americans is the fact that it varies the old monotony of making two ends meet. The atmosphere of economy is infectious; as in Cranford, wastefulness is considered inelegant. A charm-

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ing Frenchwoman, at whose pension table one meets all nationalities, said to me one day, in commenting on American extravagance, "The Americans do something no other people would think of doing: they always leave butter on their plates." "Why, what should they do with it?" asked a young American girl sitting by her side. My French friend burst out laughing. "There!" she exclaimed, triumphantly, "you are so extravagant that you don't even *know* it is wasteful to take more butter than you want!" If one could bring one's self to accept French standards of living, a sojourn in Paris would really be a saving. But to eat butter and meat only once a day, to consider every lamp a luxury, to burn coal piece by piece, and to count each lump of sugar—these are economies which it is hard for a "well-brought-up American" to practice if he keeps his flesh and self-respect.

Without any Spartan ideal of this sort, a family or party in which some member speaks a little French could reduce its expenses one-third from pension rates by keeping house in an apartment while seeing the Exposition. The apartment should be furnished from the second-hand shops; and let the tourists resist the real bargains they find in handsome old furniture, and buy only simple, necessary things, for in the evil day of departure they must sell their household goods for a song. They will do well if they succeed in getting half-price for them. An apartment large enough for four people can be furnished simply but comfortably for $40 if the necessary linen and silver be brought from home. Living expenses for a family of four need not exceed $100 a month. This includes rent, table expenses, fuel, lights, house laundry and service. The most reasonable pensions during the summer are going to charge $2 a day, and this do s not include extras.

Economical housekeeping anywhere takes time, and life in an apartment is not so free as that in a pension; but for people with small purses this mode of living makes possible several months in Paris, and helps solve the question, "How can we manage to see the Exposition?"

Paris, France.

An Old Quilt

By the Rev. John H. Vincent, D.D.
Bishop of the Methodist Episcopal Church

"GIVE me my old coverlet, Mary—the one that my wife Elizabeth made for me so long ago. Cover me with it and tuck me in well. I want to rest."

Thus spake old Jacob Christman to his sister Mary. It was a cold evening in December, and Jacob was not "feeling in good shape," as he put it, and his faithful old sister, who was looking after Jacob now that his faithful wife had gone to her long rest, covered him with his favorite old quilt—a good and warm covering, that he loved for dear Elizabeth's sake, for had she not bought the stuff, and cut it out, and quilted it, and put on the border, and given it to him many years before she died? "I love it," he said, "for its size; and then it is so substantial and warm, and it has been kept so carefully that it is still clean and white, and Elizabeth's hand was on it in the making, and she slept under it many a night. And it puts me in mind of her. As it touches me now and then I seem to feel Elizabeth's soft hand on me, and, foolish old fellow that I am, I once in a while kiss it, fancying that I am kissing Elizabeth's dear lips again." And the tears sparkled in Jacob's eyes and his voice trembled as his sister Mary gave him a kiss for his own sake and in memory of "my good sister-in-law Elizabeth."

"There is a story about the old quilt that I shall tell you some time, Jacob," said Mary. "A story you have never heard."

This kindled Jacob's curiosity, and nothing would do but that Mary must "tell the story now." And she did.

"Elizabeth did not buy all the stuff that is in the quilt, Jacob. And much of it was not new when she made it. The quilt is not, as it seems to be, a single piece of cloth—a 'unity,' as the preacher would say."

"Of course not," said Jacob. "There

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is an upper and there is a lower, and between there is a third piece. But she cut them all out from new material that she bought herself. She as much as told me so. And it is so warm and comfortable, and so full of the memory and love of Elizabeth!" And old Jacob "snuggled" himself under the quilt and told Mary to go on with her story.

And Mary went on, and told Jacob that the quilt was really "made of more than two hundred pieces."

Jacob interrupted her with one of his prompt, stout, and sharp denials, and told her it was useless to tell him "such a story," and that it would take away a great deal of his pleasure to know that Elizabeth did not buy it all and make it up just as he had always believed.

And Mary continued her story: "The outside of the quilt—the upper side and the under side—was Elizabeth's purchase, and a little ripping on the edge would show you that the inside and main body of the quilt was piecework and of different kinds of muslin, with here and there bits of gingham and silk. In reality, the work of putting the hundreds of pieces together was superintended by Elizabeth, but is not all the work of her fingers. Other people helped her, and nobody can tell now just where all the bits of silk, muslin, gingham, etc., came from."

Then Jacob trembled and frowned and muttered to himself, while Mary talked, and tears came into his eyes. He was old and nervous and notional and fidgety, and this strange story troubled him. He denied it all, and reproved Mary for taking away the sweet thought that it was all the work of Elizabeth. "But bring the scissors," he said.

Then Mary carefully clipped the thread along the edge of the quilt, removing a few inches of the border, and, lifting the upper cover, revealed within a patched quilt of many colors and of many kinds of material—blue, gray, green, white, pink, scarlet, squares of satin, of muslin-de-laine, of linen and calico.

"It is as I told you," said Mary.

"Well," said Jacob, "I do not like this thing at all. It seems to spoil the quilt as Elizabeth's work. I wish she had not told you, or I wish you had not told me. I do not like all these colors and patches of different kinds of stuff. I like to think of it as all one and as all Elizabeth's, and I like to believe that she was perfectly certain as to where it all was bought and when it was begun and finished. Your new story about the old quilt somehow spoils it for me. What an age this is for new ways of accounting for old things! I do not like it!"

Mary, who loved Elizabeth as truly and as ardently as Jacob did, with all her love for Jacob, disliked to see him so crotchety and unreasonable. Therefore, instead of trying to smooth things over, she went on to say: "To me the quilt is more beautiful and much more valuable in its variety than if it were a unity. It really represents a great deal more work, and a much longer period of time, and much more art, and a higher taste, and a more tender love in Elizabeth than it could have done if your idea were true."

"Well, I don't know," answered Jacob. "I am pretty well set in my mind, and I don't like to have anybody unsettle my views. Really, it doesn't seem so much like Elizabeth's *own* as it did before."

"To me," answered Mary, "it seems more like Elizabeth. She was economical, and saved all the scraps of things. She was interested in so many different classes of people and different parts of the world that friends used to give her relics, curiosities, and bits of travel-stuff. Now, there are in the quilt pieces of silk that a missionary from China gave Elizabeth, and several of the finest fabrics in that quilt came from India. There are fragments of linen from Egypt; and, if you were interested in it, you could find threads of silk and of gold that came from Australia. There are little squares in the quilt from the dresses worn by Elizabeth's grandmother, and by two of her grand-aunts, and from Elizabeth's own dresses when she was a school-girl; and there are two pieces in it from her wedding dress."

"Well, I do declare!" was all old Jacob was prepared to say; and he interrupted Mary to say it.

Mary continued: "A lady whose husband had been to the Arctic zone in search of Sir John Franklin once gave Elizabeth a small cutting from an Arctic native's dress, and that is in the quilt. And there are tiny squares that came from Rome, and from Jerusalem, and from St. Petersburg. Elizabeth prized them all, and put them

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into the quilt, and you have been wrapped up and covered and comforted cold nights for all these years by all this precious stuff."

"Why didn't Elizabeth tell me?"

"Partly," answered Mary, "because she thought you would think it foolish. You were always a little unreasonable, Jacob. And partly because she thought that when you did find it out, after she had gone, you would be pleased to know how long she worked on it, and how much thought and love she put into it, and how much of the world has a place in it, and how it would interest you and other people, exciting your curiosity and occupying your time as you studied it. So she covered the quilt with a plain spread of muslin, and fixed it so you would be comfortable under it, and some day find out how she made it, and then prize her taste and love all the more because of it."

When Mary ceased, Jacob was crying. And for a long time nothing was said. The old clock ticked steadily and solemnly in the silence.

"Can you take off the upper spread to-morrow, Mary?"

"Do you think," asked Mary, "that you can be warm and comfortable under a polychrome quilt?

"And, Jacob, do you think you could ever come to have faith in a polychrome Bible?"

"A polychrome what?" asked Jacob Christman.

Poet and Critic[1]

THE appearance, in rapid succession, of a volume of verse and two volumes of prose from the hand of so fastidious and conscientious a writer as Mr. Woodberry is significant, not of haste, but of the maturing of a nature exceptionally endowed with poetic insight and feeling, and with critical discernment and intelligence. The "Makers of Literature" includes the articles which appeared in 1890 in "Studies in Letters and Life," with a number of additional chapters. If to these three recent volumes are added "The North Shore Watch and Other Poems," published in the same year, and the "Life of Edgar Allan Poe," which took its place in the American Men of Letters Series in 1885, Mr. Woodberry's work may be studied in its entirety, and an adequate conception of his spirit, gift, methods, and achievement reached.

No literary work from the group of younger men in American literature will better repay careful study; it is doubtful if any work of the same period is so important or so significant. It is important because it continues the best tradition of literary expression in the New World both as regards substance and form; and it is significant because it reveals, as only the work of a man of poetic nature can reveal, the spiritual and racial ideas which are slowly shaping a new national ideal in America. Mr. Woodberry is a man of letters of an older but not of an antiquated type; one who has gained a just sense of values through a thorough education; who uses scholarship without being fettered by it; and who, by instinct and association, allies himself with the best in thought and form without losing touch with times and movements which, although on the way to perfection, are still crude in form and action.

By profession a teacher of literature, whose rare good fortune it is to make students feel the spirit of art as well as learn its history, Mr. Woodberry knows the best that has been thought and said, and is in touch with that continuous revelation of the heart and life of the race which finds its varied and splendid record in art. The touch of provinciality which has been the bane of much of our teaching and practice of literature is not in him; he never mistakes the crude for the original, or the eccentric for the real product of the new soil. He has that true perspective which, for men of artistic temper, it is the highest function of education to furnish. There are new chapters in the spiritual history of the race, but there is no new volume; it is a continuous story, as vital in Greece as in modern England, as genuine, intimate, and true to life in the Italy of Dante as in the America of Whitman.

[1] *Wild Eden.* By George Edward Woodberry. The Macmillan Company, New York. $1.25.
Heart of Man. By George Edward Woodberry. The Macmillan Company, New York. $1.50.
Makers of Literature. By George Edward Woodberry. The Macmillan Company, New York. $1.50.

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Mr. Woodberry knows this great story—the romance of the race—by heart; he feels its vital quality, is in touch with its passion for beauty, and recreates it in his own imagination by virtue of the sympathetic unity which he establishes with it and the sympathetic insight which he brings to it. He has gained access to the heart of literature by his possession of this art of spiritual divination; and he has also given his own tools fineness of fiber and keenness of edge. In verse and prose his command of expression is notable for accuracy, range, and that wholeness or continuity of structure which is the organizing principle of all true style. He gives not only his thought but its atmosphere and background. His work has unusual consistency and coherence, and betrays the precision of thorough thinking and of artistic shaping alike in sentence, paragraph, and completed article. "A New Defense of Poetry" is a model of clearly developed argument, as well as of nobly urged appeal to the most significant and spiritual facts of life. This thoroughness betrays at times a preoccupation with the shadings of expression which, as in parts of "Taormina," blurs a little the large outlines of the landscape; but it is the final evidence that the artist's mind works with his heart, and that the fine glow which everywhere rests on Mr. Woodberry's work is not a kindling of clouds, but a light on an ordered world.

So finely poised between the art which has made its history and the art which is now depositing its material in the heart of the New World is Mr. Woodberry, and so delicately is his form adjusted to his thought, that his force and originality are more likely to find recognition twenty years hence than to-day. Many times in reading his verse and prose the sensitive ear seems to catch a far-off response; as if, in some nobility of thought or felicity of phrase, there were a faint prophecy of future recognition. At heart Mr. Woodberry is one of the truest products of the new soil and the new times. He is an American, not by virtue of some novelty of speech or manner, but by virtue of a certain attitude towards life and men. The national note in his work has a deep and resonant tone; it is rich and full and of choral quality; it is fresh and ringing, and yet harmonizing easily with the great tones of the past. It is easy to recognize the novel type when it comes to light in a short story or striking description of life in some inland or remote or frontier community, and the breezy and vigorous delineation is promptly and enthusiastically recognized as American; something which has grown out of our soil. Very likely it is American and interesting, but it is oftener a bit of the surface of America rather than a glimpse into its spiritual life. Every fresh growth of the soil is refreshing, and rekindles the waning hope of an original literature; but all growths are not of equal vigor or beauty, and the things that spring from the surface of our active life must not be confounded with those which spring from its depths.

Mr. Woodberry's Americanism is to be found in his conception of society and his interpretation of art. He is that rare person among men of high culture—an uncompromising democrat. He is not depressed by the defects of our application of the democratic principle to politics and the social order; he is not blind to them, nor indifferent to their mean and sordid aspects, but he has unalterable faith in the possibilities of the human spirit. His chapter on "Democracy" will become a classic when Americans really believe in men; it is full of an insight which is religious in its quality and penetration, and it is full of a faith which gives the quality of a bugle-note to its affirmations. Thoroughly intelligent expositions of democracy have been rare on this continent. If such expositions have been optimistic, they have usually been crude, flamboyant, and unconvincing; if they have been intelligent and dispassionate, they have generally been pessimistic, or uncertain and full of qualification. Mr. Woodberry knows his history, and is not blind to the actualities of the situation; but, basing his faith where alone faith in democracy can securely rest, on the divine nature of man, he welcomes the disappearance of the old order and the transference of authority from outward force to inward character. "It knows no limit; it rejects no man who wears the form Christ wore; it receives all into its benediction." While so many men of academic training are wasting their power of service, not by their denunciation of public vices, but by their lack of sympathy

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with the life of a great race forming itself, like all its predecessors, out of crudity and imperfection into harmony and beauty, Mr. Woodberry's summing up of achievement in the New World has the note of a new hope:

> The diffusion of material comfort among masses of men, on a scale and to an amount abolishing peasantry forever; the dissemination of education, which is the means of life to the mind as comfort is to the body, in no more narrow bounds, but through the State universal, abolishing ignorance; the development of human capacity in intelligence, energy, and character, under the stimulus of the open career, with a result in enlarging and concentrating the available talent of the State to a compass and with an efficiency and diversity by which alone was possible the material subjugation of the continent which it has made tributary to man's life; the planting of self-respect in millions of men, and of respect for others grounded in self-respect, constituting a national characteristic now first to be found, and to be found in the bosom of every child of our soil, and, with this, of a respect for womanhood, making the common ways safe and honorable for her, unknown before; the molding of a conservative force, so sure, so deep, so instinctive, that it has its seat in the very vitals of the State and there maintains as its blood and bone the principles which the fathers handed down in institutions containing our happiness, security, and destiny, yet maintains them as a living present, not as a dead past; the incorporation into our body politic of millions of half-alien people, without disturbance, and with an assimilating power that proves the universal value of democracy as a mode of dealing with the race, as it now is; an enthronement of reason as the sole arbiter in a free forum where every man may plead, and have the judgment of all men upon the cause; a rooted repugnance to use force; an aversion to war; a public and private generosity that knows no bounds of sect, race, or climate; a devotion to public duty that excuses no man, and least of all the best, and has constantly raised the standard of character; a commiseration for all unfortunate peoples and warm sympathy with them in their struggles; a love of country as inexhaustible in sacrifice as it is unparalleled in ardor; and a will to serve the world for the rise of man into such manhood as we have achieved, such prosperity as earth has yielded us, and such justice as, by the grace of heaven, is established within our borders.

The optimism which finds in democracy its final opportunity for realization is based on a view of the nature of man and the significance of life and art which finds expression in "A New Defense of Poetry"—one of the permanent possessions of American literature; a chapter which ought to be appointed to be read at short intervals in all places where literature is taught or life interpreted.

The secret of the depth and fullness of Mr. Woodberry's work is disclosed in his statements of the purpose of his latest critical work: "To illustrate how poetry, politics, and religion are the flowering of the same human spirit, and having their feeding roots in a common soil, 'deep in the general heart of men.'" That he sees clearly the peril of the man of academic association is manifest; his own deliverance from it is evidenced by the religious spirit of his work, its whole-heartedness, its depth and tenderness. One feels like speaking of his poetry with reserve, so distinct is the personal note in the earlier "North Shore Watch," and in the more recent verse of "Wild Eden." In the later poetic work there is greater freedom and a larger utterance; passion of soul as well as love of beauty are in it; out of memory imagination seems to gain a large human simplicity and tenderness which steadily climbs towards more inclusive and spiritual uses and associations without losing its hold on what was once perhaps concrete and actual. In these later poems, which disclose a relationship of experience behind many phases of expression, there are high ideality, the identification of aspects of feeling with aspects of nature which Shelley knew so well how to accomplish, and a free and happy handling of verse-forms. Mr. Woodberry has placed himself in the succession of the lovers, the interpreters, and the makers of literature in America; he has kept a fresh heart in the toils of the scholar, and a creative faith amid the turmoil and dust of a civilization which is still in the making. His work is not of uniform value, but it has great qualities, and some of it has the touch of permanence. It is not only a satisfaction to those who love the best in life and art, but it is prophetic of larger things to come.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

About My Father's Business. By Austin Miles. The Mershon Co., New York. 4¾×7¼ in. 265 pages. $1.50.

This belongs to the class of books among which the Rev. C. M. Sheldon's are the best known. More slovenly in literary form, it is more startling in its picture of degeneracy in the church. Mr. Miles assures us that he has modified the facts, for whose reality he vouches, lest he should be accused of overdrawing them. His characters are nearly all Methodists, but he tells us that his data have been taken from different denominations. Unable to dispute them, one may still believe them to be exceptional. On the other hand, the contention of the New York "Evening Post," that the spiritual weakness of the modern church, whatever it be, is of a distinctively ethical sort, is, as we are convinced, correct.

As Talked in the Sanctum. By Rounsevelle Wildman. Lothrop Publishing Co., Boston. 5×7 in. 257 pages. $1.

Chat on various topics by a supposed editor, contributor, poet, and so on. Not as pungent or keen-witted as is requisite in such an undertaking.

Bible History of Answered Prayer, The. By William Campbell Scofield. Fleming H. Revell Co., New York. 4¾×7¼ in. 235 pages. $1.

In this volume the Bible narratives relating to the subject are compiled with some expository comments; there are one hundred and thirty-four cases in all.

Big People and Little People of Other Lands. By Edward R. Shaw. American Book Co., New York. 5×7¼ in. 128 pages. 30c.

Cathedral Church of St. Paul. By the Rev. Arthur Dimock, M.A. (Illustrated.) The Macmillan Co., New York. 4¾×7¼ in. 149 pages.

City for the People, The. By Frank Parsons. C. F. Taylor, Philadelphia. 5½×9 in. 597 pages.

This volume is an arsenal of facts for social reformers, and an arsenal so well ordered that to find the right weapon never requires more than a moment's search. The general subjects which receive the most extended treatment are the public ownership of public utilities, direct legislation, and home rule for cities. The first of these themes is presented in a chapter setting forth the statistics of public and private management of monopolies; the second theme in a chapter giving the authorities who favor direct legislation, and the extent to which it has been unconsciously accepted by our democracy, as well as the arguments in favor of its systematic adoption; and the third in a chapter bringing out in a striking way the limitation upon the rights of municipal corporations. The general theme of the author is that the whole public should have as many rights as a small part of the public, and that if a few individuals in Boston, for example, have a right to lay electric wires, there is no reason why the city should be denied that right. Other themes treated are Civil Service Reform, and various methods of securing the direct nomination and election of candidates. The whole volume is exceptionally well indexed, both by subjects and by the names of the persons and places mentioned. There is no copyright—the volume being published solely to "spread the light."

Confirmation. By the Right Rev. A. C. A. Hall, D.D. Longmans, Green & Co., New York. 5×7½ in. 226 pages. $1.50.

This elaborate treatise for the use of devout laymen is written from the standpoint of the advanced Anglicans. To them Confirmation is the vehicle of a fresh spiritual gift, the communication of the indwelling of the Spirit of God. However judging of that, the reader will feel the moral seriousness of the rite deepened by Bishop Hall's treatment of it. The interesting fact is mentioned incidentally that the Episcopal Church receives by confirmation more from the Methodist than from any other Church.

Contes Bleus. By Édouard Laboulaye. Edited by C. Fontaine, B.L., LL.D. D. C. Heath & Co., Boston. 4¼×6½ in. 148 pages. 40c.

Correggio. By Selwyn Brinton, M.A. (Illustrated.) The Macmillan Co., New York. (The Great Masters in Painting and Sculpture.) 5×7¾ in. 147 pages. $1.75.

Cycles. By Willis Marshall. R. R. Donnelley & Sons Co., Chicago. 5×7 in. 111 pages.

Poems of a decidedly amateurish cast.

D. Dinkelspiel: His Gonversationings. By George V. Hobart. (Illustrated.) The New Amsterdam Book Co., New York. 5×7½ in. 231 pages. $1.25.

"Comic," but not humorous.

Divine Discipline of Israel, The. By G. Buchanan Gray, M.A. Adam and Charles Black, London. 5×7½ in. 128 pages.

Whatever evidence of a divine revelation was exhibited in the former uncritical views of the Bible, such evidence is presented with far more convincingness as the result of the historical criticism of modern scholars. The most convincing line of this evidence is the moral progress made in Israel, attesting a disciplinary divine influence. This evidence is concisely and clearly exhibited by Mr. Gray in tracing the expanding and purifying of moral conceptions, the development of the idea of personality, the humanizing of the social code, the transition from utilitarian to disinterested piety. Brief as the discussion is, it is adequate to the case, and can be equally commended with some of larger dimensions and more elaborate character.

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Elementary Physics for Secondary Schools. By Charles Burton Thwing, Ph.D. Benjamin H. Sanborn & Co., Boston. 5¼×7½ in. 382 pages. $1.20.

Essentials of French Grammar, The. By C. H. Grandgent. D. C. Heath & Co., Boston. 5×7 in. 401 pages. $1.

Exercises in French Composition. By A. C. Kimball. D. C. Heath & Co., Boston. 4½×6¼ in. 24 pages. 12c.

Faith and Sight. By William Pierson Merrill. Charles Scribner's Sons, New York. 5×7½ in. 175 pages. $1.

The rare merit of these essays is that they do impartial justice to both sides of the debate between theologians and agnostics. The long conflict of science and religion is really a conflict between two types of theology, the "objective" and the "subjective," the former dealing with the facts of scientific knowledge, the latter with the facts of religious consciousness. Evangelical theology is mainly of the subjective type, agnosticism of the objective. Agnosticism is a valuable though discredited co-worker in the theological field. Its essential positions are indorsed by the Bible, but it has no right to dogmatize as it does, or object to anthropomorphic conceptions of God for the satisfaction of the religious instinct. All thought, scientific as well as theological, is necessarily anthropomorphic; and since we must think of God, we must use for symbols of the divine mystery whatever is highest and best in man. Mr. Merrill, criticising the present theological confusion as strongly as President Hyde has recently done, sees little progress made as yet by the representatives of the opposing types—the subjective and the objective—toward a better mutual understanding of their proper spheres and rights. He turns to the poets, especially Browning and Tennyson, as "the true theologians of to-day," for the equal recognition which they give to the limits of knowledge and the needs of religion. Claiming a scientifically valid basis for the essentials of Christian theology, he insists that theology must make progress, especially in the fields of psychology and sociology, or stand discredited.

Forms of Prose Literature, The. By J. H. Gardiner. Charles Scribner's Sons, New York. 5x7½ in. 498 pages. $1.50.

A critical study for advanced students of the different aspects of the literature of thought and the literature of feeling, with examples selected from a wide range of authors; a work which grew directly out of the experience of its author as an instructor in English at Harvard University, and which may serve as an advanced work in the study of English composition, it also possesses interest and importance for the general reader.

For the Sake of the Duchesse. By S. Walkey. (Illustrated.) Third Edition. Frederick A. Stokes Co., New York. 4¾×7¼ in. 247 pages. $1.25.

An exciting story of the French court in the days of Philippe d'Orleans, Regent. The plot is well laid, and the narrative, though somewhat too sensational and florid, certainly holds the reader's attention continuously.

Fresh Air. By Anna B. Warner. (Illustrated.) American Tract Society, New York. 5×7½ in. 162 pages. 75c.

Golden Autumn, A. By Mrs. Alexander. J. B. Lippincott Co., Philadelphia. 4½×7¼ in. 306 pages. 50c.

Commonplace.

Greatest Gift, The. By A. W. Marchmont. F. M. Buckles & Co., New York. 4¾×7¼ in. 445 pages. $1.25.

Greystone and Porphyry. By Harry Thurston Peck. Dodd, Mead & Co., New York. 5¼×8 in. 62 pages. $1.25.

Mr. Peck has shown in many ways his remarkable facility in the command of literary forms, and in more than one form he has revealed a good deal of natural power. In verse he is at his best, not when he uses his dexterity, but when he lets his heart speak. It is in some of his shorter poems that one seems to hear the natural tone of the man. One poem of this kind, which is not without its reminiscence of Lowell, but which is wholly free from imitation, may serve as an example:

THE OTHER ONE

Sweet little maid with winsome eyes
That laugh all day through the tangled hair;
Gazing with baby looks so wise
Over the arm of the oaken chair,
Dearer than you is none to me,
Dearer than you there can be none;
Since in your laughing face I see
Eyes that tell of another one.

Here, where the firelight softly glows,
Sheltered and safe and snug and warm,
What to you is the wind that blows,
Driving the sleet of the winter storm?
Round your head the ruddy light
Glints on the gold from your tresses spun,
But deep is the drifting snow to-night
Over the head of the other one.

Hold me close as you sagely stand
Watching the dying embers shine;
Then shall I feel another hand
That nestled once in this hand of mine;
Poor little hand, so cold and chill,
Shut from the light of stars and sun,
Clasping the withered roses still
That hide the face of the sleeping one.

—

John Selden and His Table-Talk. By Robert Waters. Eaton & Mains, New York. 4½×7¼ in. 251 pages.

Selden, who flourished during the first half of the seventeenth century, eminent among British jurists and statesmen, and more learned than any of his peers, had, according to his political opponent, Lord Clarendon, "the best faculty of making hard things easy, and of presenting them clearly to the understanding, of any man that hath been known." His Table-Talk, by which he is now best known, was taken down by the Rev. Richard Milward, his companion and amanuensis for over twenty years. Coleridge declared that there was "more weighty bullion sense" in it "than in any equal number of pages of any uninspired writer." Mr. Waters has prefixed an interesting essay on "Bygone Table-Talk Books," and a sketch of Selden's career.

Judges' Cave, The. By Margaret Sidney. Lothrop Publishing Co., Boston. 5×7½ in. 410 pages $1.50.

The famous Judges' Cave—so called; it is really but a niche formed by big boulders resting one against the other—is one of the objects of interest near New Haven. Tradi-

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tion connects it with Goffe and Whalley, the fugitive Judges of Charles I. The author has made a careful study of colonial legends, and of what little is known about the history of Goffe and Whalley in America, and has constructed a romance of interest which is also a faithful picture of old-time life in New England.

King John. (The Chiswick Shakespeare.) Introduction and Notes by John Dennis and Illustrations by Byam Shaw. The Macmillan Co., New York. 4×6 in. 114 pages. 35c.

King Lear. (The Chiswick Shakespeare.) Introduction and Notes by John Dennis. (Illustrated.) The Macmillan Co., New York. 4×6 in. 155 pages. 35c.

Life and Opinions of Tristram Shandy, Gentleman. By Laurence Sterne. The Macmillan Co., New York. 2 vols. 5½×9 in. $3.

This edition of Sterne forms part of the "Library of English Classics" series, of the merits of which—clear, large type, good page-form, lightness of volume, and excellent library shape—we have more than once spoken.

Life and Work of Dwight L. Moody. By the Rev. J. Wilbur Chapman, D.D. (Illustrated.) John C. Winston & Co., Philadelphia. 6×8¾ in. 555 pages. $2.

Mr. Moody, the greatest evangelist of this century, had deservedly attracted to himself so wide a popular interest that a biography of him by any competent hand could not fail to be eagerly sought for. For such a task Dr. Chapman was well adapted, at least by his intimate associations with Mr. Moody. His work, issued within little more than three months of Mr. Moody's death, has been expeditiously performed, and, for the quick despatch of it, very well. It goes without saying that it is interesting. From a copy of a letter from Mr. W. R. Moody inserted in the volume it appears that the family do not regard Dr. Chapman's action in anticipating the standard biography which they have arranged for as unfriendly, or as detracting from their affectionate regard for him. This being so, it was a great blunder from every point of view for the publishers to send out with this letter an extract from a Chicago paper coarsely disparaging Mr. W. R. Moody as lacking the literary ability to write his father's life.

Life of William H. Seward, The. By Frederic Bancroft. (With Portraits.) 2 vols. Harper & Bros., New York. 5¼×8¼ in. $5.

Lingering Echoes. By Andrew J. Arthur. Published by the Author, Salem, Mo. 4¼×7 in. 179 pages. $1.

Longmans' "Ship" Literary Advanced Reader. (Illustrated.) Longmans, Green & Co., New York. 4¾×7 in. 278 pages. 60c.

Manual of English History, A. By Edward M. Lancaster. American Book Co., New York. 5×7¼ in. 334 pages. $1.

Man with the Hoe, The. By Edwin Markham. (Illustrated.) The Doubleday & McClure Co., New York. 4½×6¾ in. 47 pages. 50c.

Memoirs of the Baroness Cecile de Courtot. By her Great-Grandson, Moritz von Kaisenberg (Moritz von Berg). Translated from the German by Jessie Haynes. Henry Holt & Co., New York. 5½×8½ in. 298 pages. $2.

The heroine, for such she is, of this delightful memoir was lady-in-waiting to the Princess de Lamballe, and accompanied her to London in her fruitless attempt to secure aid from the English royal family, was with her in her imprisonment, and stood beside Marie Antoinette behind the bars of the Temple on that dreadful day when the head of the Princess de Lamballe was carried by on a pike. The Baroness escaped by the intervention of her lover, went into Germany, became an inmate in a delightful German family, and afterwards returned to Paris while Napoleon was First Consul, to send back some of the most interesting impressions of the great ruler which have yet appeared. The memoir reads like a novel, and will receive fuller comment.

Marriage Addresses and Marriage Hymns. By Various Authors. Edited by Rev. O. P. Wardell-Yerburgh, M.A. Longmans, Green & Co., New York. 5×7½ in. 211 pages. $1.50.

Mr. Trunnell: Mate of the Ship Pirate. By T. Jenkins Hains. Lothrop Publishing Co., Boston. 5×7½ in. 324 pages. $1.25.

A hard, rough, realistic study of sailors' life combined with some sensational sea-adventures. "The Windjammers," by the same author, has been widely read. One rather wearies at the repeated and continuous brutality and coarseness.

Modern Fish Culture in Fresh and Salt Water. By Fred Mather. (Illustrated.) The Forest and Stream Publishing Company, New York. 5×7½ in. 333 pages. $2.

Moody's Latest Sermons. Authorized Edition: Printed from Verbatim Reports. The Bible Institute Colportage Association, Chicago. 4½×7 in. 126 pages.

New England Boyhood, A. By Edward Everett Hale. Little, Brown & Co., Boston. 5×7¾ in. 500 pages. $1.50.

A new volume in the excellent collected edition of Dr. Hale's works. He has rarely written anything more entertaining and at the same time typical of New England home and school life a generation ago.

New Yorkers and Other People, The. By Frances Aymer Mathews. Godfrey A. S. Wieners, New York. 5×7½ in. 436 pages. $1.50.

Fairly good but not really vigorous short stories.

Nicaragua Canal, The. By William E. Simmons. (Illustrated.) Harper & Bros., New York. 5×8 in. 335 pages. $1.25.

This volume is graphically written and attractively illustrated. Not only does it present with great clearness the topographical information relating to the engineering plans for the great canal, but it pictures the social and political life of the people in a manner at once enlivening and enlightening. On the whole, the picture of the life of the people gives a favorable impression of Spanish-American self-government, for, while the suffrage is limited and the conduct of elections sometimes farcical, the attention to popular education, the subordination of the clergy, and the general prosperity of the people, indicate that the government is being conducted in the interests of the people and not of a class.

Organizers and Their First Steps. By Rev. George E. Quin, S.J. (The Boy Savers Series.) Sacred Heart Library, New York City. 4½×6¾ in. 108 pages. 25c.

The series which this booklet introduces, though prepared for Roman Catholics, is

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sufficiently catholic to commend itself to Christians of every denomination who are at work on the problem How to save our boys, particularly the boys in their teens on city streets. Father Quin lays emphasis on method as more important than personal magnetism, and it is preliminary methods that he discusses in this book. The next will take up the subject of natural attractions in juvenile societies.

Passengers. By Myles Hemenway. Small, Maynard & Co., Boston. 4¼×6½ in. 290 pages. $1.25.

A trifle overwrought and morbid, but not without imaginative power, are these short stories.

Personality of Truth, The. By the Rt. Rev. Thomas Augustus Jaggar, D.D. Thomas Whittaker, New York. (The Bohlen Lectures for 1900.) 4¼×6¾ in. 106 pages. $1.

The three brief lectures in this volume under the several titles "Personality and the Truth of Our World," "Personality and the Truth of Ourselves," "Personality and the Truth of Our Unseen Relations," maintain the thesis that "Truth to be truth for us must have in some sort personality." Only "truth in personality makes available for us a conception of Deity which we can trust and love, and a conception of duty in love-service which would transfigure human life and relations." The author has freed his subject from technicalities, and presented its main points in a clear and convincing form.

Rebel, The. By H. B. Marriott Watson. Harper & Bros., New York. 4¾×7½ in. 295 pages. $1.50.

Mr. Watson has a nice sense of style, and at times reminds one of Stevenson in the preciseness of effect produced by his word-pictures. His story is of the end of the reign of Charles II., and the Duke of York, later James II., plays the villain's part. The mixed good and evil in the hero are skillfully wrought together to make a character of strong purpose and individuality. The passion and stress of the situations are great. The book has the dash and vigor, if not the humor, of Mr. Watson's "Galloping Dick" stories, which still, we think, remain his best achievement in fiction.

Retribution and Other Addresses. By Samuel G. Smith, D.D., LL.D. Curts & Jennings, Cincinnati. 5×8 in. 152 pages. $1.

The six addresses collected in this volume are characterized by breadth of view, a wide suggestiveness, and a literary style that rises at times into noble eloquence. The subjects are questions of the day, all but the closing sketch of President Lincoln. They are treated discursively with the light but firm touch that characterizes a thinker familiar with the world's best thought.

Revival of a Dead Church, The. By L. G. Broughton. The Bible Institute Colportage Association, Chicago. 4½×7 in. 131 pages.

Rhymer, The. By Allan McAulay. Charles Scribner's Sons, New York. 5×7½ in. 310 pages. $1.50.

A Scottish tale of real delicacy and true feeling. Alison, the heroine, is a rare character—firm but loving, womanly, and sweet. Robert Burns appears as one of the actors in the story, and plays a part not very creditable but quite consonant with his known personal history.

Soul of Man, The. By Dr. Paul Carus. (Illustrated.) The Open Court Publishing Co., Chicago. 5¼×7½ in. 432 pages.

This second edition of a standard treatise, enriched with illustrations of the work now pursued in physiological laboratories, is an able exposition of the "new psychology" as taught by a numerous school. Another school vigorously combats its conclusion, as announced by Dr. Carus, that the ego, or self, is not distinct from the idea which is thought at any moment; *e. g.*, if one is felling a tree, "the idea of the tree *is* the ego at that moment." Yet Dr. Carus himself says of this shifting ego, "It brings into play now this, now that, concept or wish." *It* does? What is this "it"? If the idea of the tree is the ego, is this idea the "it" that brings up the various irrelevant ideas that flit through the forester's mind, as of a sick child at home, or the next day's election? We deem Dr. Carus going too far when he says that this conception "has been generally accepted by psychologists." Professor Ladd, of Yale, is one of many eminent representatives of a dissenting school. The alternative view, as held by this school, is not that which Dr. Carus seems to think the only such, viz., the soul as a mysterious entity distinct from the life of the individual. The soul (in Greek, *psyche*, or life) is simply life as individualized in any being. It realizes no unity in its shifting ideas, but rather in its active pursuit of chosen ends. Such unity is not given to it, but achieved by it in the development of the permanent center of activity we call *personality*, in which it is as certain as any fact of feeling or consciousness can be that the thinker is not identical with what he thinks.

Storming of Stony Point, The. By Henry P. Johnston, A.M. (Illustrated.) James T. White & Co., New York. 5¼×8 in. 231 pages.

The publishers are justified in stating that this is the fullest and by far the most interesting account of the Stony Point episode ever printed. The author has seen all original documents extant, has reproduced rare maps, and with care and study has produced a historical monograph of genuine value.

Story of the Boers, The. Published by the Authority of the South African Republics. By C. W. Van Der Hoogt. (Illustrated.) Harper & Bros., New York. 4½×7¼ in. 285 pages. 50c.

This volume tells its story much better than its official authorization would lead the reader to expect. It presents, of course, the official documents bearing upon the controversy with Great Britain, but these formal documents, when of any length, are set off by themselves, so that the thread of the narrative is not broken nor its animation lost.

Sylva. By Elizabeth G. Crane. The A. D. F. Randolph Co., New York. 4¾×7½ in. 90 pages. $1.

Training of the Young in Laws of Sex. By Rev. the Hon. E. Lyttelton. Longmans, Green & Co., New York. 5×7½ in. 117 pages. $1.

Toiling of Felix and Other Poems, The. By Henry van Dyke. Charles Scribner's Sons, New York. 5×7½ in. 88 pages. $1.

A new volume of verse, which contains two long poems, "The Toiling of Felix," already widely read in the pages of "Scribner's Mag-

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azine," and "Vera," a beautiful piece of work, touched with the finest poetic skill and the surest spiritual insight, which now appears for the first time. In addition there are eight shorter poems, one of which, "Another Chance," appeared in the columns of The Outlook, and is strongly dramatic in treatment. The others are pure lyrics, full of that quality of apparently careless ease which proves Dr. van Dyke a real poet.

Under Orders: Not His Own Master. By Mrs. G. S. Reaney. Advance Publishing Co., Chicago. 5×7¼ in. 238 pages. 75c.

Unto Him. By John H. Vincent. Fleming H. Revell Co., New York. 4½×7 in. 31 pages. 10c.

Vengeance is Mine. By Andrew Balfour. (Illustrated.) The New Amsterdam Book Co., New York. 4¾×7½ in. 307 pages. $1.50.

Wager, The, and Other Poems. By S. Weir Mitchell, M.D., LL.D. The Century Co., New York. 5×7½ in. 47 pages. $1.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

You say, "The Church is the society authorized by Christ to promote the *keeping of his commandments*." From your standpoint, what are his commandments? It is our opinion that the Christian is not under any external law; having received the spirit of Christ, he is free from the law through the righteousness of Christ dwelling in him as a life-giving principle of conduct. God made the bird happy, and it sings. "The fruit of the Spirit is love, joy, peace," etc. "Every one that is born of the Spirit" is righteous, and loves righteousness as naturally as the bird loves to sing. Are we mistaken?
J. J. D.

It is quite true, as the foregoing implies, that Christ shifts the seat of authority from outside of a man to within him. This does not alter the fact that there are specified modes of action to be observed, which are none the less laws though the good heart follows them spontaneously rather than by commandment. But so long as one is less than perfectly good, so long it will be necessary to keep these specified modes of action, or laws, in view as a standard to aim at. So Jesus had to say to his disciples, "A new commandment give I unto you, that ye love one another." The missionary impulse is natural to the Christian spirit, but Jesus strengthened it by an express commandment: "Make disciples of all nations, teaching them to observe whatsoever I have commanded you." In this matter the spirit of Paul is to be cultivated, which he said was "not without law to God, but under law to Christ." Otherwise religion runs a risk of becoming more emotional than dutiful.

I have "Keith on the Prophecies" (Presbyterian Board of Publication). What degree of safe confidence may be felt in the applications and interpretations of prophetic Scriptures therein proposed? Can you refer me to any more judicious and trustworthy work having the same general scope and design as the one named? A. L. W.

It is not a work that we can fully confide in. Study Professor W. R. Smith's "Prophets of Israel" (Macmillan), and then take up Professors Sanders and Kent's "Messages of the Earlier" and "Later Prophets" (Scribners).

If Christ is not of the same material with God—that is, if he is not, in every meaning of the word, a partaker of the Father's *divine* nature—of what value to man is the atonement? To be redeemed by any one lower in divinity than God himself is no real redemption, for none but God has power to cleanse from sin. Christ declares himself to be the Son of God in many places. "Dost thou believe on the Son of God? It is he that talketh with thee" (John ix., 35). Can you declare in contradiction that He is not God's Son? Or, doing so, can you hold up as a model *man* one whom his own words condemn as a liar? Please answer this in the next number of The Outlook. A. S. M.

We are as thoroughly convinced as you are that Jesus Christ is the Son of God in the most intimate sense of the phrase. Possibly you imagine the divine and the human natures to be of different kinds. If so, you will think better by regarding them as of one and the same kind, differing only as infinite and finite. If you speculate on what this divine, as well as human, nature is in its inmost substance, keep close to the Scriptural line, which represents it only as an ethical nature, *i. e.*, one to which love and righteousness are natural.

1. In the current number of the "Popular Science Monthly" Professor Le Conte states in his article, "A Century of Geology," that very recently Du Bois has discovered in "Java the skull, teeth, and thigh-bones of what seems to be a veritable missing link." Has any competent description or criticism of these relics been published, and, if so, where can it be obtained? 2. Also, in a recently published article by Mrs. Humphry Ward, noticed in the last issue of the "Literary Digest," mention is made of the Book of Enoch and other apocalyptic literature of the second century B.C., edited by Professor Charles. Will you kindly state where a good English translation of this literature can be obtained, especially of the Book of Enoch? D. W. O.

1. See an article by the late Professor O. C. Marsh in the "American Journal of Science" for June, 1896. A summary statement of the case is on pages 3-6 of "Man Past and Present" (Macmillan). 2. See "The Sibylline Oracles," translated by Dr. Terry (Eaton & Mains, New York).

Where can I find the best replies to the theories of a dual mind in Hudson's "Law of Psychic Phenomena"? T. P. T.

You will find one in Volume IX., page 234, of the Proceedings of the Society for Psychical Research, of which a set is, no doubt, in the library near you.

Will some of your readers be so kind as to tell me where to find the lines which run somewhat as follows:

"Earth is crammed with heaven,
And every common bush aflame with God."
J. F. L.

James Russell Lowell, we think, is the author.

"E. P. S.," whose inquiry for a paraphrase of the Gospels in modern English we answered March 24, is informed that one will shortly appear in the "Messages of the Bible" series, now being issued by Charles Scribner's Sons, New York. The first volume of it, containing the Synoptic Gospels, is expected before midsummer from the pen of Professor Thomas C. Hall, of Union Theological Seminary.

"The Ethics of Gambling." The correspondent who inquired for a book on this subject some time since can obtain one by Professor W. Douglas Mackenzie from the Sunday-School Union, Ludgate Hill, London. Copies of a somewhat mutilated edition of it in this country can be procured by addressing "The Seminary Press," 43 Warren Avenue, Chicago.

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Correspondence

The Philippine Question

To the Editors of The Outlook:

In your editorial entitled "Bishop Potter on the Philippine Question" it seems to me that you have said as much as can be said in support of your side of the question. And yet there are some of us who favor the other side of the question, who are not convinced by your line of argument. No one can doubt Bishop Potter's sincerity in speaking as he does on the subject, but one may with propriety doubt the value of an opinion formed after a visit of four days to Manila, which is the length of time the daily press states was covered by his stay in that city.[1]

It is true that you endeavor to support your position by reference to the testimony of others who have written upon the question; but so far as that goes, the testimony which might be offered in rebuttal is equally convincing and quite as trustworthy.

At any rate, it seems to the writer that any opinion as to the capability of the Filipinos to govern themselves, whether it be in support of one side of the question or the other, must be more or less theoretical, and the only method by which the question can ever be justly settled is to give the Filipinos an opportunity to show what they are capable of accomplishing in the way of self-government. Until that is done, any mere statement of opinion, whether inclining to one side or the other, no matter by whom it may be uttered, cannot be regarded as proof positive, and is nothing more than conjecture. After carefully weighing all the testimony I can gather, I am inclined to believe that it is quite possible the Filipinos are capable of self-government. Not the complete self-government of which we believe ourselves capable, but one which would answer such ideals as they cherish, and prove in time the foundation of a higher and completer form of government. With this conviction, I cannot but feel that it would be a matter of common justice to them, and the manly thing for us, to say to them, in effect: "We realize that you have put up a good fight, but it must be clear to you that you are no match for us in battle. We also appreciate your desire for liberty and independence, and are willing to grant you an opportunity to prove your ability to govern yourselves. In order to carry out the experiment, we will, on a certain date, withdraw our troops from the islands, we will retain for ourselves space for a naval station, and we will give you ten years in which to show your capacity for governing yourselves. We will protect you from foreign interference, but will not allow you to enter into alliance with any other civil power. If, during this time, you fail to prove your ability to govern, we will step in and interfere, in the interest of peace; on the other hand, if, at the expiration of the time, you have so conducted your affairs that we are satisfied of your fitness for independence, we will grant it and withdraw our protection."

Doubtless some of your readers will look upon this proposition as utopian, but I am convinced that only by some such plan as this can the question be removed from the mere theoretical to the practical stage and be justly decided. Whether it succeeds or fails, we shall have the satisfaction of knowing that we have dealt justly by a people who have been struggling for liberty for a hundred years or more. If it succeeds (and I believe it will), then the question frought with so much danger and perplexity to us, the question of holding territory in Asiatic waters, will be settled.

We may thus give these people an opportunity to work out their own salvation, and perhaps save them from falling into the clutches of politicians and carpetbaggers. Already there are signs of an invasion by this class of men. I quote from a letter by Poultney Bigelow to the "Independent" of March 29 entitled "Spanish versus American Rule in Manila." Referring to a conversation with "the head of a large shipping house which has for many years been established in Manila, New York, and London," he says: "I asked him if he thought the American officials were worse than the Spanish ones. He said yes—the Spaniards were content with smaller bribes."

[1] Inaccurately stated, however. He was there considerably more than four days.—THE EDITORS.

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On concluding his article, Mr. Bigelow also says: "During my short stay in Manila there were already signs that the professional politician was about to inaugurate his rule there." Certainly no one can be proud of the way we have managed affairs in the Philippine Islands. Thus far our attempt at government there has been most disastrous to ourselves and the Filipinos; it has cost us hundreds of millions of dollars, thousands of valuable lives; it has cost us the good will of the Filipinos, and made them our enemies. We have given them nothing better than they had before; taxes are higher, the prices of food have been increased, and liquor-saloons have been multiplied. Not the least unfortunate result has been the weakening of our national fiber and conscience.

Already the greed for additional territory is beginning to animate our people, showing itself in various ways. This has always been the result when a powerful people have begun to acquire territory; it is simply history repeating itself. This was the course of Rome, and it is the history of England to-day, and, I may add, of France and Russia. Within the past few weeks the writer has seen in the daily press at least two propositions that the United States should seize the Central American States, and with them the right to build the proposed canal where we pleased. Another proposal has been the annexation of Mexico. And more than one demand for the annexation of Cuba has been made, in direct violation of our declaration that we had no intention of doing such a thing. Familiarity with the thought of territorial expansion will surely lead us into the paths and practices of the "robber nations," with all their attendant dangers and wars. Let us make an effort to escape these evils by doing a simple act of justice and following the course which would naturally suggest itself to any honorable man, thus giving to a struggling people freedom, at the same time regaining our lost position in the sight of the world as a liberty-loving and generous nation, and settling the vexed Philippine question.

HENRY GRIFFITH KEASBEY.

Bryn Mawr, Pa.

[Suppose, as the result, the Filipinos in power proceeded to cut off the heads of Filipinos who had been friendly to the Americans, and to loot the houses of Spanish residents, and to murder the Spanish women and children, all of which it is officially reported they have done wherever our forces have been withdrawn, what would be our degree of responsibility for the result? And what would be our status before the civilized world in saying, We will not protect life and property from murder and brigandage in the Philippines, and no one else shall?—THE EDITORS.]

The Mormon Question

To the Editors of The Outlook:

Permit me to thank you for your very great fairness and impartiality in presenting the facts and drawing just conclusions on all the great questions of the day.

I wish to make a few observations on the Mormon question. Perhaps I have had unusual advantages of observation, as I have had a more or less intimate acquaintance with the Mormon common people since 1886. Of the leaders in the Church and the politicians I know no more than you do. But of the common people I ought to know, for I have lived among them, and they are employed always upon our ranch, and I have many friends among them (and some enemies). First, I wish to remark that one can find almost anything that he is looking for. If he goes to Utah with the impression that the Mormon people are bigoted, depraved, disloyal, cunning, and hypocritical, doubtless he can find plenty of evidence to strengthen him in this view, for there are such people there, no doubt; I have known a few; and there are a very great number of people who believe that there is such a class, and it is easy to find them and to receive their hearsay evidence.

Again, if one goes there believing that the Mormons are indeed what they are in name, "saints," he can very easily get this belief built up. The simple truth is that Mormon people are much as other people; to understand them you must remember that while the first Mormons were doubtless rather above than below the average of intelligence, the later ones were rather ignorant, and many of foreign birth, and all, with hardly an exception, had in them the religious instinct carried to the last degree. Then, to further

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explain the present condition, you must consider the influence of a practical trial of their own theories, and the influence of the "Gentile" world, and of their own peculiar environment.

When first I knew Utah, there were practically no free schools there. The attitude of the people was distinctly religious, almost to severity. There was a very evident effort, almost a realization, of a puritanical style of life. There was attempt to regulate even the outer details of life, such as dress, habits of living, etc. There was a seriousness and almost a gloom in the lives of the people that, while very impressive, was rather depressing to me. There was the spirit that says, "Come ye out from among them." Of course there was the social dance that has always been the institution of the people. I rode among many villages, and lived always among the people, concealing my identity and attitude for prudential reasons.

There was at this time a fierce defending of polygamy, and it was more apt to be heard from the lips of women than from men. I think that the attitude of the Mormon people on the polygamy question has been much misunderstood among Eastern people. It has been almost always assumed that when the man entered into polygamy he did it in spite of a heart-broken wife, or wives, already installed, and that he did it for reasons of lust. I do not think this view at all just to the Mormons. No doubt there were plenty of such cases, but the rule, I think, was that the man entered into the relation with the consent and approval of his first wife. At least, I remember well that our foreman on the ranch refused to enter into polygamy when his one wife wished him to do so. Just what her feeling was in the matter I cannot say, but the belief that she held caused such a desire upon her part. In practice I think men were often reluctant to enter into polygamy. Women always seem to have more serene faith than men, and no doubt there was some concealed skepticism in the hearts of the men as to the real inspiration of the alleged revelation that commanded polygamous marriages.

Just what the motives of the leaders of the Church were in announcing the new doctrine of the suspension of the practice of plural marriage I do not know, and naturally I suspect that the best faith may not have been intended at the time; but, however that may be, I am sure that the people accepted the edict, and did it with a sense of relief and suppressed gladness. There were several reasons for this willingness to abandon plural marriages. In the first place, it was depressing to business to have so many of the leading citizens in the penitentiary; in the second place, there has always been much more pressure from public opinion than we have supposed; and, thirdly, and more important than all, the younger generation lacked very much of the serene faith of their fathers, and did not at all like polygamy. Many were, indeed, in open rebellion against it before the dispensation came. Wherever there had been an unhappy plural marriage the children of it were bitter in their opposition to the system; and, naturally, while the fruits of happy polygamous marriages had little or nothing to say, the other side presented their case, with the result that most of the testimony given was against the system.

Well, to make a long story short, polygamy is dead in Utah, and no earthly power can revive it. Nor do I believe that any large or influential party in Utah wishes to see it revived.

You may believe all the stories that you read of the kindliness and spirit of co-operation among the Mormon people. There is no more hospitable people. They are honest, as a rule, truthful, helpful one toward another, trying honestly in their way to live saintly lives. But they are composed of flesh and red blood, and they are a mixed people, and ignorant, as a rule, and they have been isolated from the world. And they have not always been loyal. Indeed, the hope that they could one day build up a great State in Utah, and that they could gradually absorb all the lands about them until they had absorbed the whole continent, was one of their dreams.

They are a loyal people to-day. Furthermore, there is not the "solidarity" among them that you are led to expect. They differ, and argue for and against this National policy or the other, and are, so far as I can see, as much American as any other people of the same blood and education. It pleased me to see that the best

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of Mormons took sides on the Roberts case, some defending his right to his seat, others openly arguing against it and hoping that he would not be seated. This is not saying that their Church does not influence them politically more than other Churches do their adherents. There is no question in my mind that their religion, though having in it what seem to us many false tenets, yet influences their lives and for the better. For instance, among the men upon our ranch, I do not think that we have ever employed a Gentile who did not swear; yet few of the Mormon boys have had this vice. I give them every chance to defraud me or to work against my interests, but they are loyal towards me, and do their work with a cheeriness and good faith, without overseers, that disprove the assertion that they look upon the Gentile as legitimate prey.

Last fall I rode again through the Mormon villages and slept in the Mormon beds and ate with the Mormon families. The change that has come over the people in thirteen years is astonishing. To-day the children are in free schools. They carry home the best modern text-books. On the tables of their cozy sitting-rooms are the new periodicals. The people are more alert, more hopeful, less suspicious of the Gentile, more eager to get on in the world. And if they keep good books and modern periodicals from the outer world on the tables, the "Mormon question" will solve itself.

Yet there is no question of the spread of Mormonism. That it will spread now more rapidly than ever before I have no doubt. Polygamy was a deterrent force.

Mechanicsburg, O. JOSEPH E. WING.

Concerning the Trinity

To the Editors of The Outlook:

I was much interested in the perplexed inquiry of "A Reader of The Outlook" who sought light in endeavoring to reconcile the trinity and the unity of God. The letter was published in your issue of March 31, and was followed by an article signed L. A., written presumably by Dr. Lyman Abbott, in which he attempted to explain the paradox. I have always been sorely puzzled by the attitude of those members of the Christian Church who claim that the trinity and the unity of God are one and the same, and I read the article from a real desire to gain their point of view. If people were asked to believe the mystery through *faith*, I would appreciate that it were futile to attempt to understand the doctrine *intellectually;* but since it is claimed that the doctrine can be made clear through reasoning, I may be pardoned for asking a few questions.

Is the illustration of the "artist, father, friend" a happy one, since this represents three aspects of one and the same man, whereas it is contended that the three aspects of the "Triune God" are "Father, Son, and Holy Spirit"? Is it not difficult to grasp the idea of God being his own father, his own son, and having his holy spirit separate and apart from his spiritual self? Jesus on earth speaks of his "Father in heaven," and the New Testament relates that a voice is heard from heaven saying, "This is my beloved Son." Does not this imply two different personalities? Does not the fact that Jesus was born of a human mother make it difficult to understand how Jesus and God could have been one and the same?[1] The article states that "the advent into history of the belief that God was in Christ, that in the life of Jesus the Christ the life of *the before unknown* God [?] was manifested, has changed, it might almost be said has revolutionized, the attitude of mind toward God; it has converted it from an attitude of dread to one of trust, from one of awe to love." This statement is entirely incompatible with the statement which follows at the close of the article. I refer to the one that points out that the fundamental article of all Christian faith is the old fundamental article of the Jewish faith; *i. e.*, "Hear, O Israel: the Lord our God is one God." I have only to quote the words that follow these words in Deuteronomy to show that the God that *was known* to Israel was a God that was *loved:* "And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." Jesus rightly said that this command and the command in Leviticus, "Love thy neighbor as thyself," were the two greatest laws of his religion, Judaism.

ANOTHER READER OF THE OUTLOOK.

[1] Yes! but it does not make it difficult to conceive that God was in Jesus manifesting himself to all men by his spiritual indwelling in one man.—THE EDITORS.

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